



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

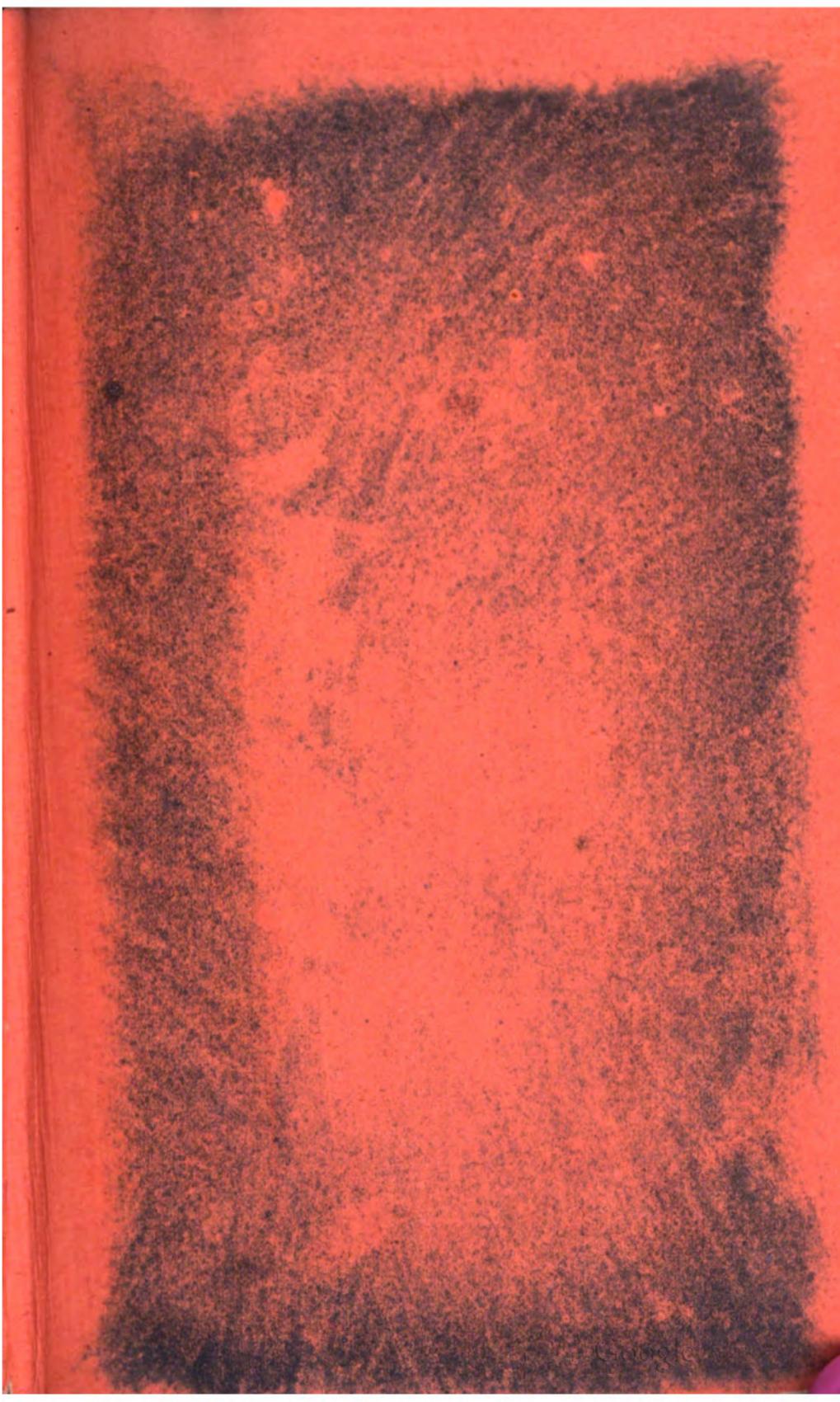
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600091560R

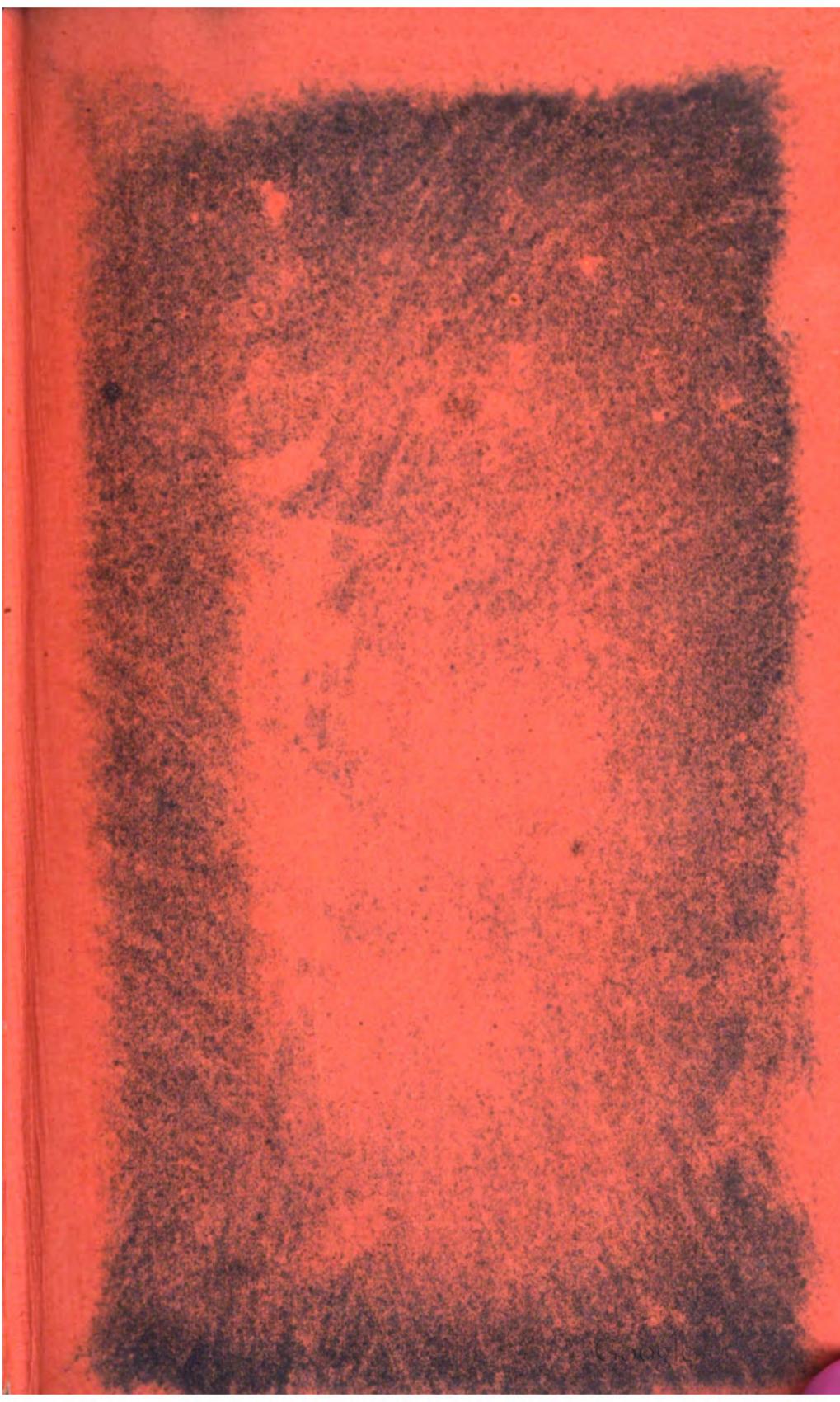


600091560R





600091560R



CRITICAL NOTES
ON
THE AUTHORISED ENGLISH VERSION
OF THE
NEW TESTAMENT.

BEING A COMPANION TO THE AUTHOR'S NEW TESTAMENT
TRANSLATED FROM GRIESBACH'S TEXT.

BY SAMUEL SHARPE.



LONDON:
THOMAS HODGSON, PATERNOSTER ROW.

1856.

~~1st d. 485~~
101 i. 675

Digitized by Google

LONDON :
PRINTED BY WOODFALL AND KINDER,
ANGEL COURT, SKINNER STREET.

PREFACE.

THERE are few readers of the Bible who are not aware that many passages in the authorised English version are incorrectly translated ; and if their wish for truth were not outweighed by the dislike of novelty and by the distrust of rash attempts at improvement, they would be glad to receive the Scriptures in a new English dress. Such a new translation would relieve the commentator from one-half of his labours. But such a new translation is not likely to come into general use till put forth by authority. In the mean while several scholars have published translations of different parts of the Bible, to show what they think ought to be done. With this view also the Author published, in 1840, a translation of the New Testament, and corrected editions of the same in 1844 and 1856. To this translation he added no notes to explain the changes that he had made, as he believes that the reader does not always wish to be troubled with the reasons for the alterations, and he here publishes such notes in a separate volume.

There are three sources for the alterations which

ought to be made in the authorised version. First, because we now possess a better Greek text than was in the hands of King James's translators. Secondly, because two hundred years of study have enabled us to translate it more correctly. And lastly, because the same two hundred years have in some cases changed the English language.

The Author, for his translation of the New Testament, made use of the Greek text formed by Griesbach from a comparison of all the known MSS., ancient versions, and ancient quotations. Griesbach's good judgment, careful accuracy, and strict impartiality, were such that his labours met with a general approval. Since his time, other scholars have followed in his steps, have examined the MSS., and formed also their texts of the New Testament. The difference between these corrected texts and the received Greek text, from which the authorised version was made, is considerable. But the difference between any two of the corrected texts is not much in the Greek, and still less if looked for in an English translation. A very few changes would fit the author's translation to the text of either Lachmann, Scholtz, or Tischendorf. But without discussing the merit of these several editors, he sees no reason to depart from the text formed by the very judicious Griesbach.

The Author's aim in his translation was to be as literal as the difference between the two languages wed; not to put the writings of the apostles into

a modern dress, but to show the peculiarities of thought and expression which belonged to the times in which they wrote ; that is, to show difficulties, not to hide them, and thus to make the reader ask for historical information, rather than to make it unnecessary for him. His aim was to show, not what the writers might have written for our instruction, but what they did write for the instruction of those who were then living, and who understood the circumstances by which they were surrounded. He thus makes the expressions in most cases more particular, as if addressed to fellow-countrymen, rather than general, as if to be understood by strangers. When reading a difficult passage in any ancient writings, there is no better rule for determining what it is probable that the writer meant, than to consider what it is probable that those for whom he wrote would understand him to mean.

Among the words which may be mentioned as gone out of use, or now used in a different sense, are : 'gospel,' meaning good news; 'to let,' meaning to hinder; 'to prevent,' meaning to go before; 'to wit,' meaning to make known; 'by and by,' meaning without a moment's delay; 'atonement,' meaning reconciliation. Other words which ought to be removed from the translation are the ecclesiastical words, often of Latin origin, which were retained by the king's order; such as 'bishoprick' for charge, 'Easter' for Passover, 'presbytery,' 'predes-tinate,' and 'Calvary.' On the other hand, there is

another class of technical words which ought to be retained, which have been weakly rendered by some general terms. Such are 'proconsul,' 'demoniac,' 'gnosticism,' the 'Magians,' the bay of 'Syrtis,' and rebels called 'the Sicarii.'

The eighteen centuries which separate us from the times when the New Testament was written will mislead us in the translation if we do not make allowance for those places, and objects, and thoughts, which were then well known; but are now unknown to us. So when the writers speak of the Pinnacle of the temple, the Synagogue, the Mountain, the Fables, the Lamp that burneth and shineth, with countless other such objects, we are wholly ignorant of what particular objects are meant; and our translators have rejected the definite article before each of these words, and critics have written volumes to justify the omission, and to say that in such cases the Greek definite means in English the indefinite. On the other hand, the same eighteen centuries during which the Christian religion has become known and has been reverenced by so large a portion of the world, have impressed on our minds many words in a manner to make them more familiar to us than even to those who wrote them. Hence we are tempted to make definite what they spoke of as indefinite. A man marked out by God, our translators have made 'the man;' a son of God they have altered to 'the Son of God;' and they write 'Christ crucified,' as if the word 'Christ' were a proper

name, when the apostle meant a crucified Christ or Messiah.

The following pages are written in the form of notes pointing out the Author's proposed changes in the authorised version, with remarks to justify those changes. But he has had a further aim in view, namely, to explain some of the peculiarities in the language of the New Testament, for which these notes are not an inconvenient form. The best way at all times to study language is by the comparison of languages; and so we can best study translation by a comparison of translations.

Every note begins with the words of the authorised version. Then are added the Greek words, always taken from Griesbach's text, and the Author's translation of them in Italics. These are followed, when necessary, with reasons to support the proposed translation. The proposed translation is for the most part that already published in the Author's Translation of the New Testament, third edition, 1856. But in some few cases he has seen reasons to change his opinions since that volume was published. Perhaps the most important of these is in the introductory verses of John's Gospel.

Since the publication of the Author's first edition of his Translation of the New Testament, Griesbach's text has hardly kept the undisputed rank that it then held. Two or three other critical editions have been published, and have received the examination and

approval of scholars. Of these the editions by Lachmann and Tischendorf are the most approved; and therefore at the end of this volume a Table has been added, which shows the chief differences between each of these editions and that of Griesbach, so far as they can be shown in English. These differences are not many. Variations in the order of the words or in the spelling, even the omission and insertion of particles, can hardly be shown in English. The omission of a proper name often makes no change in the sense; as in the translation we supply that omission with the pronoun 'He,' and then the sentence bears the same meaning. These remarks will explain how the several thousand variations noted in the Greek by Dr. Tregelles, are here reduced to a few hundred. As these are some of the most important, the reader will judge how very slight the other differences must be, and he will think it highly satisfactory that the three most approved critical editions of the Greek New Testament are so very nearly alike.

Highbury, April 4th, 1856.

CRITICAL NOTES
ON
THE ENGLISH TRANSLATION
OF
THE NEW TESTAMENT.

THE New Testament] *ἡ καινὴ διαθήκη*: *the New Covenant*. The book received its Greek name from Heb. viii. 6–13, where the religion of Jesus is called a New Covenant. In 2 Kings xxiii. 2, the Book of Deuteronomy had been called the Book of the Covenant; and from these two passages the Hebrew Scriptures received the name of the Old Covenant, and the Christian Scriptures that of the New Covenant. Our translators followed the Latin Vulgate in calling them the Old and New Testaments.

The Gospel] *euāγγελίον*: *the good tidings*. The old Saxon word ‘Gospel,’ which was once a good translation of the Greek, is now wholly gone out of use, and it no longer conveys its meaning to the English reader.

MATTHEW.

CH. I. 1. The book of the generation] *βίβλος γενεσίων*: *the book of the birth*. These words may mean the genealogy, and be the title of the first seventeen verses. Or they may mean the history of the life, and include the whole Gospel. Or they may mean the history of the birth, and belong to the first two chapters only. A literal translation of them

leaves the English reader at liberty to judge for himself. The word 'Generation' is one of the numerous Latin words which our translators have unfortunately borrowed from the Vulgate.

18. Of the Holy Ghost] *πνευματος ἁγιου*: *of the Holy Spirit.* The word 'Ghost' is gone out of use, and conveys a wrong meaning. And, moreover, as in other places the same word is translated 'Spirit' when bearing the same meaning, it should be translated so throughout. See iii. 16, the Spirit of God; iv. 1, the spirit.

20. The angel of the Lord] *ἄγγελος κυρίου*: *an angel of the Lord.* This is one of the very numerous cases in which King James's translators have added the definite article unnecessarily. See ch. ii. 13, where the same mistake is made. Equally numerous are those cases where they have improperly omitted it. As the Latin language has no article, the translators found no help in the Vulgate, and seem to have put it in and left it out with very little regard to the Greek.

22. Spoken of the Lord by the prophet] *ἐνθεατὸν τοῦ κυρίου διὰ τοῦ προφήτου*: *spoken by the Lord through the prophet.* The words of the Old Testament are often so described. See ch. ii. 15. The prophet was the channel through which the words flowed.

23. A virgin] *η παρθένος*: *the virgin.* The words would certainly have been more suitable if they had mentioned a virgin, indefinitely. But the writer quoted them fairly, and it is not for the translator to alter them. The Latin translator had no means of distinguishing between a virgin and the virgin; but the English translators should have been more exact. The words are taken from the Septuagint, Isaiah vii. 14, where the Greek translators evidently understood them as referring to a young woman already known, though the English translators of the Old Testament, like the writer of the first Gospel, thought otherwise.

CH. II. 1. Wise men] *μάγοι*: *Magians.* They were of the sect of Eastern philosophers so named. It is better in every case to show the English reader these interesting peculiarities, and to explain them to him, rather than to keep them out of sight by the use of general terms.

2. He that is born king of the Jews] ὁ τοχθεὶς βασιλεὺς : *the new born king.*

2. His star in the east] εἰ τῇ ανατολῇ : *in its rising.* The Greek article has the force of the English pronoun. For the East, it is more usual to use the plural of this noun *ai ανατολαι*, as in the last verse.

4. Christ] ὁ Χριστός : *the Christ*, the expected Messiah. It was not till later, perhaps even not till after the crucifixion, that the word 'Christ' was used as a proper name, which it is when used in English without the article.

12. Being warned of God in a dream] χρηματισθέντες κατ' οὐαρ : *being warned in a dream.* The authorised version would no doubt be right as a commentary, but is unfair as a translation. So also in verse 22.

13. For Herod will seek the young child] μελλει γαρ 'Ηρωδης ζητεῖν τὸ παιδίον : *for Herod is about to seek the child.* Herod was going to act immediately.

16. According to the time which he had diligently inquired of the wise men] κατὰ τὸν χρονὸν, ὃν περιβώσε πάρα τὸν μάγων : *according to the time that he had learnt from the Magians.*

23. He shall be called a Nazarene] Ναζαρεῖος κληθῆσται : *he will be called a Nazarite.* A Nazarite was one under a vow of self-denial ; but the Evangelist understood the word as the same as Nazarene, or native of Nazareth. The words quoted above may perhaps be taken from Judges xiii. 5, where Samson is called a Nazarite ; but they more probably refer to Isaiah xi. 1, where the expected Messiah is called a Nazar, or branch.

CH. III. 1. The wilderness] τη ἑρημῇ : *the desert.* The description of the country by travellers shows how necessary it is for the translator not to trifile with the Evangelist's accuracy. A desert is a tract of country without trees and without water ; a wilderness is a wild place which might have both.

7. O generation of vipers] γενηματα εχιδνῶν : *O offspring of vipers.* King James's translators have used only one word for γενημα, *offspring*, γένος, *birth*, and γενεα, *a generation.* See note on i. 1.

CH. IV. 3. If thou be the Son of God,] εἰς τὸν Θεοῦ : *if thou be a son of God.* The speaker does not seem to suppose that there was only one person who could bear that title, and does not use the definite article. See ch. v. 9, where the peacemakers are called Sons of God. The Saviour was called in distinction, My beloved Son, iii. 17, and The only begotten Son, which mean the same, John i. 14.

5. A pinnacle of the temple,] τὸ πτερύγιον τοῦ ἱροῦ : *the pinnacle of the temple.* The translators here have omitted the definite article as carelessly as they have inserted it in the passage last quoted. Perhaps there was only one such pinnacle to the temple.

13. Capernaum, which is upon the sea-coast,] την παραθαλασσιαν : *by the lake.* θαλασσαν is either a sea or a lake. In this case we know that Capernaum was at a distance from the sea-coast, and by the Lake of Galilee. Ignorance of geography may perhaps have led to the mistranslation, and have given to that small lake the name of the Sea of Galilee.

21. In a ship] εἰς τῷ πλοῖῳ : *in the boat.* The size of the lake determines the size of the vessel. Zebedee, perhaps, was the owner of it, and perhaps owned only one such, hence the use of the definite article.

24. Those which were possessed with devils.] δαιμονιζομένους : *demoniacs.*

CH. V. 1. Into a mountain :] εἰς τὸ ὄρος : *up the mountain.* The mountain here meant may have been well known to those for whom the Evangelist was then writing; and we ought not to alter the words because it is not known to us.

3. Blessed are the poor in spirit,] μακαρίοι οἱ πτωχοὶ τῷ πνεύματι : *blessed in spirit are the poor.* See Luke vi. 20, for proof that this is the meaning of the words.

9. Children of God.] υἱοὶ Θεοῦ : *sons of God.* See iv. 8. Some theologians will here say that the phrase bears a different meaning ; but it will be at any rate better understood if we render the word υἱος alike in both places.

18. One jot or one tittle.] ὥτε ἡ μία κυρτία : *one jot or one tip of a letter.* The form of the Hebrew letters, in which Jot or Jod, the I, is the smallest letter, and many have tips like horns, explains this remark. We also see hereby that

the Saviour read the Old Testament written in the Hebrew square characters, not in those called Samaritan characters. In the Samaritan the I was not the smallest letter.

21. It was said by them of old time,] ἐφεβον τας αρχαῖος : *it was said to them of old.* The words of the Old Testament were never quoted with so little respect. They are always quoted as if spoken by God, not by the ancients generally.

22. Thou fool] μωρός : *moreh, or apostate.* This is a Hebrew word, and should therefore be left to stand in the translation, with or without an explanation as may seem best. The New Testament is a Greek book; and the Greek words are to be translated into English. But whatever Latin or Hebrew words the writers used, had better be left to appear in the translation.

22. Hell fire] την γέενναν τον πυρός : *the Gehenna of fire.* The Hebrew word is left for the reason stated above.

29. If thy right eye offend thee] σκανδαλίζει σε : *maketh thee sin,* or is a stumbling block to thee. See also xi. 6. The Vulgate, by using the word *scandalizat*, had helped to mislead our translators.

32. Her that is divorced] απολελυμένη : *her that hath been put away.* It is a great fault in a translator not to keep to the same English word to represent a Greek word whenever it is possible. In the beginning of this verse the Greek verb was translated, ' Shall put away,' and there is no reason for a different rendering at the end of the verse. This is a fault too common with King James's translators. See also vi. 16, where the words ' Face' and ' Countenance' are both used, while ' Face' alone would be better.

35. It is his footstool] ὑποκαθίστας τῶν ποδῶν αὐτοῦ : *It is a footstool for his feet.* It is a pity to change this Eastern redundant mode of expression for one more suited for Western readers. Peculiarities of style, in passages where they are unimportant, are useful in explaining other passages where the peculiarities if misunderstood might lead to more important mistakes.

41. And whosoever shall compel thee to go a mile, go with him twain] δύτις σι αγγαρεύσου : *whoever shall force thee to go in his service, to carry his luggage for him either on*

your back or in your waggon. This service the Roman claimed of the unhappy countryman in every province of the empire, on pretence that he was travelling as a government courier. It was called *vehiculatio*, or the right to be forwarded on a journey. Nerva checked the abuse in Italy; and his thoughtfulness is commemorated on his coins in the words, *vehiculatio Italica sublata*. See note on Mark xv. 21.

45. The just and the unjust] δίκαιοις καὶ αδίκοις : *the righteous and the unrighteous.* The virtue meant is more than justice, it is a general obedience to the law of God. The words should so be translated in other places. Our translators here followed the Latin Vulgate.

46. The publicans] οἱ τελωναῖ, *the tax-gatherers.* The word 'Publican' has in English another meaning. Besides, the farmer of the tribute, or *publicanus*, among the Romans, was always a Roman citizen and a man of rank; the despised men here spoken of were Jews who acted as deputies to the *publicanus*, and were looked upon by their stricter countrymen as traitors. The use of the word *publicanus* in the Vulgate is one proof among many that the Latin version was originally made by an Alexandrian Greek, who had only a slight knowledge of Latin.

CH. VI. 1. Your alms] τὰ δικαιοσύνης ὑμῶν : *your acts of righteousness*, not εἰλημασιν ὑμῶν, *your alms*. The change was made by Griesbach on the authority of the MSS. The two words here bear the same meaning. The acts of righteousness meant were alms, but, lest it should be misunderstood, the later copyists introduced the more exact word.

5. In the corners of the streets.] ἐν ταῖς γωνίαις των πλατεῶν : *in the corners of the open squares.* In verse 2, ῥυμα was properly translated a street, which is not the same as a square. The pretenders to religion withdrew into a retired angle of a square place with a feigned wish for privacy.

13. For thine is the kingdom and the power and the glory for ever. Amen.] These words are omitted by Griesbach because they are wanting in the oldest MSS. and quotations, though found in all the later MSS. They are such a suitable addition to the words of our Lord, when used by us as a prayer, that from that reason they may very naturally

have got introduced into the text. Here, as elsewhere, the Gospel grew longer from the pious zeal of a copyer.

22. The light of the body] ὁ λυχνός τοῦ σωματοῦ : *the lamp of the body.* Our translators have used only this one word to render φῶς, *light*; φωστήρ, *a luminary*; and λυχνός, *a lamp*.

25. Take no thought] μη περιμένει : *be not over careful, or anxious.*

27. One cubit unto his stature.] εἰπεῖ τῷν ἡλίκιαι αὐτοῦ πηχυνέσσι : *one cubit's measure to his length of life.* Had the word been a span instead of a cubit, the metaphor would have seemed less harsh. See Luke ii. 52 and John ix. 21, 28, in all which places ἡλίκια may or must be applied to growth in age not in height, and Luke xix. 3, where it must be applied to height.

CH. VII. 3. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?] τὸ καρφός, *the chaff*; τὸν δόκον, *the splinter.*

13. Enter ye in at the strait gate] διὰ τῆς στενῆς πύλης : *through the small gate.* The word 'Strait,' meaning narrow, sometimes gets misunderstood for 'Straight,' meaning not crooked.

22. Cast out devils] δαιμονία ἐξεβάλομεν : *cast out demons.* Demoniacs were diseased persons supposed to be possessed by demons, not by devils.

24. Upon a rock] επὶ τῷ πετρᾷ : *upon the rock.* The two languages are alike in this respect; in both we speak of the rock, the desert, the sand, the wind, the cliff, as if there was only one of each in the world.

28. The people were astonished at his doctrine] εἶπε τῷ διδάσκῃ αὐτοῦ : *at his teaching.* Our translators followed the Vulgate. The Greek word bears either meaning; but the next verse explains that it was the manner rather than the matter of his teaching that astonished them. This correction must be made in many other places.

CH. VIII. 19. Master] διδάσκαλος : *teacher.* This is the title by which Jesus was addressed by his disciples. The Vulgate introduced the word *magister* for this title, being

that which was used by schoolboys for their schoolmasters, and our translators followed it. But they would have done better to have given to the Saviour his peculiar title of teacher.

24. Insomuch that the ship was covered with the waves] *καλυπτεοθαι*: *was being covered*, was beginning to be covered. Our translators have throughout wholly neglected this distinction of tenses.

32. Down a steep place] *κατα του κρηπιδου*: *down the cliff*. See note on vii. 24, for the use of the definite article.

CH. IX. 1. Into a ship] *εις το πλοιον*: *into the boat*. See note on iv. 21. It would seem that Zebedee's boat was in attendance upon the Saviour, or at least at his service when he was preaching on the side of the lake. See Mark iii. 9.

9. At the receipt of custom] *επι το τελωνιον*: *at the tax-office*. By this attention to exactness we show that the apostle Matthew belonged to the class of tax-gatherers so often spoken against.

13. I will have mercy] *ελεον θελω*: *I wish for mercy*. The words are quoted from Hosea vi. 6.

16. For that which is put in to fill it up taketh from the garment, and the rent is made worse.] *αἱρε γαρ το πληρωμα αυτου απο του ιματιου*: *for it taketh its wholeness from the cloak*.

17. New wine into old bottles.] *οινον νεον εις ασκους παλαιους*: *new wine into old skins*. Skins of the kid were very much used among the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.

20. Of his garment] *του ιματιου αυτου*: *of his cloak*. As far as we are able, it is as well to understand the clothing worn by the Saviour. No trifle can be unimportant.

23. The minstrels] *τους αυλητας*: *the pipers*. King James's translators rob us of much interesting information by using generals instead of particulars.

CH. X. 18. For a testimony against them and the Gentiles] *εις μαρτυριαν αυτοις και τοις ιθυσιοις*: *for a testimony to*

them and the Gentiles, so that they might believe and be turned to God ; not a testimony against them to prove them guilty.

24. Nor the servant above his lord] οὐδὲ δούλος ὑπέρ τοῦ κυρίου αὐτοῦ : *nor the slave above his lord.* Slavery was at this time practised in Judea, and indeed throughout all the known world. Many of the early disciples were of that rank. The translation of this word must be corrected throughout, wherever the social rank of the person is marked by it. Where the word is used figuratively our word ‘ Servant ’ is sometimes more correct. See note on Luke vii. 2.

CH. XI. 21. Woe unto thee] οὐαὶ σοι : *alas for thee.* These words are of sorrow rather than of anger ; and the translation may be changed in every place in the New Testament.

28. 30. And are heavy laden my burden is light] καὶ πενθεμένοις τῷ Φορτίῳ μου : *and are burdened my burden.* It is as well in all cases where a word already used is used a second time, to show that it is so in the translation.

CH. XII. 1. 2. Jesus went on the sabbath day which is not lawful to do upon the sabbath day] τοῖς σαββασίοις *on the sabbath on a sabbath.* There were other sabbaths among the Jews beside the seventh day ; such as the new-moon days. Of these the seventh day was the most important, and to mark it as such, the noun is used in the plural, which was the Hebrew way of adding emphasis, instead of saying the sabbath of sabbaths. So *ouparoi* in the plural means Heaven, and *ouparos* in the singular means the heavens or the sky. But the writers of the New Testament are not always consistent in the use of this Hebraism ; and it is never used in the Gospel of John. We may remark that the Latin language, on the other hand, like the English, uses the singular to mark greater dignity, and the plural to mark less, as *ædes* in the singular is *a temple*, in the plural, *a house*.

5. On the sabbath days the priests in the temple profane the sabbath] τοῖς σαββασίοις : *on the sabbath ; τῷ σαββατῷ :* *the sabbath.* See the last note. Here, as there is a definite

article before each, we cannot in English distinguish between the plural and the singular nouns, unless for the second we say the sabbatical institution. So in verse 8 we might translate : *the Son of Man is lord του σαββατου of the sabbatical institution.*

10. And they asked him] και επηρεγοσ αυτον : and they questioned him, or set at him with questions. Such is the force of the preposition prefixed to the verb.

23. Is not this the son of David ?] μητι ουτος εστιν ο γιος Δαυιδ : is this the son of David ? Μητι asks a question when the expected answer is doubtful, or even when a negative is expected. For instances, see vii. 16 ; xxvi. 22, 25.

32. Neither in this world neither in the *world to come*] ουτε ει τουτω τη αιωνι, ουτε ει τω μελλοντι : neither in this age nor in that to come. The expressions about the age, the end of the age, the day of the ages, and the ages which are to follow, are to be understood by the help of the philosophical opinions of the Jews ; and these can only be learned by showing how this word αιων is used on all occasions.

43. When the unclean spirit is gone out of a man] οταν δε : and when. The conjunction marks that this is spoken in continuation of something that had gone before. It is evidently in continuation of verse 29, although the interruption of other conversation had been rather long. The two paragraphs, indeed, 30-37 and 38-42, have been displaced. Part of the latter may be found in xvi. 1-4, and that the whole of it belongs to that place is shown by the corresponding passages in Mark viii. and Luke xi. The first of these misplaced paragraphs, namely, 30-37, will then immediately follow upon verse 45. The MSS., however, do not authorise any change in the order of the verses.

43. Dry places] ανδρων τοκων : places where there is no water, where thirst cannot be quenched. The way in which water is spoken of is usually that peculiar to a country troubled with drought, and where springs are rare.

CH. xiii. 19. This is he which received seed by the way side] ουτος εστιν ο παρα την οδον σπαρσεις : he is what was sown by the road side. Ουτος refers to the person, and ο to the seed.

20. He that received the seed into stony places] ὁ δὲ ἣντις τὰ πετρῶδη σπαρεῖς : but that which was sown upon the stony places. 'O refers to the seed, not to the person. The two following verses need the same correction.

21. By and by he is offended] εὐθὺς σκανδαλίζεται : straight-way he stumbleth. See note on Mark vi. 25, for the changed meaning of 'By and by.'

22. The care of this world] ἡ μεριμνα του αἰώνος τούτου : the cares of this age. The Greek word, though in the singular, is better expressed by 'cares' in the plural. See also 2 Cor. xi. 28, where ἡ μεριμνα means care for, not care of. Thus in English we have three expressions, slightly different, all represented by this one Greek word, followed by a genitive case:—the cares of the world, which are felt by the worldly ; the care for the world, which should be felt by all ; and the care of the world, which rests with the Almighty.

25. Tares among the wheat] ζυγανία ἀνε μετον του σιτου : weeds among the wheat.

41. All things that offend] παρα τα σκανδαλα : all causes of sin.

42. Into a furnace of fire] εἰς τὴν καμίνον του πυρος : into the furnace of fire ; one that they had often heard of, and it is therefore marked by the definite article.

42. There shall be wailing and gnashing of teeth] εἰσιν ισταὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς των οδοντων : there will be the weeping and the gnashing of teeth. This was no doubt a reference to a well-known description of the place of future punishment, and hence the use of the definite article. As the word 'Weeping' is used in xxv. 30, it may as well be used here also. The reason for this slight change of a word is given here ; but it must be acted on in many other places, where it will not be necessary to repeat the remark.

46. One pearl of great price] ἵνα πολυτιμον μαργαριτην : one pearl of great value. It was its low price compared with its great value, rather than its great price, that tempted him to purchase it.

57. They were offended in him] σκανδαλίζοντο εν αυτῳ : they found a difficulty in him.

CH. XIV. 2. Mighty works do shew forth themselves in

him] *αι δυνάμεις ενέργουσιν οἱ αὐτῷ*: *the mighty powers work in him.* In other places, however, *δύναμις* is used for the miraculous work performed. But here the verb that follows it requires that we should take it in its ordinary sense.

11. And given to the damsel] *καὶ ἐδόθη τῷ κορασίῳ*: *and given to the little girl.* The child is not likely to have been more than four or five years old when she danced for the amusement of her father's guests, and when her mother married a second time. Such is the age denoted by the Greek word. It would have been unbecoming in a young woman to be in the dining-room with the men. Her mother was not in the room.

19. To sit down on the grass] *κατακλιθηκεις επὶ τοὺς χορτούς*: *to lie down on the grass.* The usual position at meals was that of lying, and there are important places in the New Testament where the narrative is not understood unless this position of the body is attended to. See notes on Luke vii. 38, and on John xiii. 23, 25.

22. A ship] *τὸ πλοῖον*: *the boat.* As before.

23. A mountain] *τὸ ὄρος*: *the mountain;* that which the Saviour often went up, and which is often mentioned in the New Testament, and thus marked by the definite article. It will be quite unnecessary to point out any but the more important of these changes respecting the article.

26. It is a spirit] *φαντασμα ὅτι*: *it is an apparition.*

CH. xv. 3. By your tradition] *διὰ τὴν παραδοσίην ὑμῶν*: *for your tradition's sake.* Such is the force of this preposition when followed by an accusative case.

6. And honour not his father or his mother, *he shall be free.*] *καὶ οὐ μη τιμοῦ τοὺς πατέρας αὐτούς οὐ τὴν μητέρα αὐτούς*: *then he shall not honour his father or his mother.* The *καὶ* here is not a simple copulative, but it marks the antithesis between the two halves of the sentence. When so translated it is unnecessary to insert such words as, 'he shall be free.' The following quotation from Cleomedes, the Alexandrian mathematician, will show a use of the word *καὶ* very different from that met with in the classical writers. It may be translated, then, afterwards, or even secondly.

Τηνομισθεν ἡμῖν ΠΡΩΤΟΝ μὲν καὶ ταῦθα ὑπὸ τῷ αὐτῷ με-

σημβρινῷ κεισθαι Συνην καὶ Αλιξανδριαν. ΚΑΙ τὸ διαστήμα τοῦ μεταξὺ τῶν πόλεων πεντακισχίλιων σταδίων εἴησι. Καὶ ΤΡΙΤΟΝ τὰς καταπεμπομένας ακτίνας απὸ διαφορῶν μήρων του ἥλιου επειδιάφορος μάρτυς γῆς παραλληλους εἴησι.

'Then let it be granted to us FIRST that Syene and Alexandria lie under the same meridian; THEN [or SECONDELY], that the distance between the cities is 5000 stadii; and THIRDLY, that rays let fall from different parts of the sun upon different parts of the earth are parallel.'—(*De Mundo*, lib. i.)

This use of *καὶ* is common in the New Testament, but had almost escaped the notice of King James's translators, though they had themselves so used it in John iv. 35. The same correction must be made in Mark vii. 12. We may remark that honour to parents included maintenance in old age. See note on Acts xxviii. 10, for the use of the verb *τιμάω*.

22. Is grievously vexed with a devil] *χακῶς δαιμονιζέται*: is sadly demoniacal.

33. So much bread] *αρτοῖς τοσούτοις*: so many loaves.

33. In the wilderness] *εἰς ορηματα*: in a desert place. They were not so far removed as to be in the desert, properly so called. See iv. 1, where *ἡ ορηματος* is the desert.

39. He took ship] *απεβη εἰς τὸ πλοῖον*: he went into the boat; the boat so often mentioned.

CH. XVI. 18. Thou art Peter, and upon this rock I will build my church] *σὺ εἶ Πέτρος, καὶ επει ταῦτη τῇ πετρᾷ*: thou art Peter, or a rock, and upon this rock. The translation of the name is necessary to show the speaker's meaning. But perhaps our Protestant translators had no wish to show so clearly that Peter was the rock upon which the church was to be built. See note on John i. 42.

20. That he was Jesus the Christ] *ὅτι αὐτὸς εστις ὁ χριστός*: that he was the Christ. The best MSS. omit the word Jesus. The addition has been made by a scribe who did not know that one word was a name and another a title. The Jews all knew that he was Jesus, but it was not yet known that he was the Christ.

21. Chief priests] *αρχιερεῶν*: high priests. The same word is used in the Greek for the leaders among the priests, and

also for the one ruling high priest. Our translators have throughout invented a distinction which is not found in the original.

23. Thou art an offence to me] σκανδαλούς μου εἰ: thou art a stumbling block to me, or a cause of doing wrong.

CH. XVII. 4. Let us make here three tabernacles] τρεις σκηνας: three tents. The Greek word has no ecclesiastical sense.

18. Jesus rebuked the devil, and he departed out of him] ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ εξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον: Jesus rebuked him, and the demon went out of him.

22. And while they abode in Galilee] αναστρέφομεν δὲ αὐτῶν εἰ τῇ Γαλιλαϊᾳ: and as they were travelling in Galilee.

24. Doth not your master pay tribute?] τὰ διδραχμα: the didrachms? In speaking of the tribute they named the coin claimed. This it is important to notice, because it makes it probable that it was no ordinary tax, but the sacred tax of half a shekel which was ordered by the Mosaic law to be paid to the temple, but which the conquerors most insultingly claimed for their own use. See Exodus xxx. 13. This tax was not limited to the inhabitants of Judea, either by the Jewish law or by the Romans; and its repeal is commemorated on the coins of Nerva by the words *Judaici fisci columnia sublata*.

25. Jesus prevented him, saying] προεφθασεν αὐτον ὁ Ἰησοῦς, λεγων: Jesus spake first to him, saying. We owe the Latin word 'Prevent' to the Vulgate, which has *prævenit eum Jesus dicens*.

25. Custom or tribute] τιλη η κηνσος: tax or census. The foreign word 'Census' here used should be left untranslated. The writer has himself explained it as meaning a tax.

27. Thou shalt find a piece of money] στατηρα: a stater, or a coin worth two didrachms, or one shekel.

CH. XVIII. 6. That a millstone were hanged about his neck] μυλος ονιχος: an upper millstone, or donkey-stone. It gained its name from being often turned by an ass. In the parallel passage, Mark ix. 42, it is simply a millstone.

6. That he were drowned] καταποντισθη: that it were †, that is the millstone, having the man tied to it.

7. Because of offences] *από τῶν σκανδάλων*: because of sins.
 9. If thine eye offend thee] *εἰ ὁ οφθαλμός σου σκανδάλιζει σε*: if thine eye causeth thee to sin.

28. An hundred pence] *ικατού δηναρία*: a hundred Denarii, or about eight hundred pence. It is as suitable to keep the original word 'Denarii' here, as 'Talents' in the former verse.

34. And his lord was wroth, and delivered him to the tormentors] *τοῖς βασανισταῖς*: to the gaolers. The Vulgate has *tortoribus*, but the Greek will bear either meaning; and debtors were only imprisoned, not tortured.

CH. XIX. 1. The coasts of Judæa] *τα ὁρια τῆς Ιουδαίας*: the neighbourhood of Judæa. The word 'Coasts' is not now used for the inland parts of a country.

3. The Pharisees also came unto him, tempting him] *πειράζοντες αὐτὸν*: trying him. There seems to have been no temptation offered to him. The Greek word bears strictly either meaning, since some trials are temptations.

14. For of such is the kingdom of heaven] *των γαγ τοιούτων εστιν ἡ βασιλεία των ουρανῶν*: for unto such belongeth the kingdom of heaven. The genitive case here is possessive, which makes it necessary to change the verb.

23. A rich man shall hardly enter] *δυσκολώς πλουσίος εστελευσεται*: a rich man will not easily enter. The word 'Hardly' has perhaps changed its meaning since King James's time.

CH. XX. 11. The goodman of the house] *του οἰκοδεσπότου*: the householder. The word is so translated at verse 1, and therefore it is as well that it should be here.

23. Is not mine to give, but *it shall be given to them* for whom it is prepared of my father] *οὐκ εστιν εμοι δούναι, αλλ' οἷς ἤταρισται ὑπὸ τοῦ πατρὸς μου*: is not mine to give; but *it is for those for whom it is prepared by my Father*. Some translators suppose that *αλλα* in this place is the same as *εἰ μὲν*, except; and thus make the Saviour, not the Father, the agent in giving. There are several passages which would justify such a less usual mode of translating the particle, but it is not necessary to introduce it here. See 1 Cor. vii. 19.

30. Have mercy on us, O Lord, thou son of David] *ελέησον*,

ημας: *pity us.* We usually say, have mercy on us, to one who is hurting us, not if we are simply asking a favour.

CH. XXI. 19. Presently; 20. Soon] *παραχρῆμα*: *quickly*, in both places, for the sake of using one and the same English word for one Greek word when possible.

27. We cannot tell] *οὐκ οἴδαμεν*: *we do not know.*

CH. XXII. 2. A certain king, which made a marriage for his son] *γαμους*: *a wedding.* The plural is used to mark greater importance, and it includes the gaiety and the feast for visitors. In verse 8, *ὁ γάμος*, *the marriage*, is spoken of. See note on xii. 1, for the force of the Hebrew plural.

16. We know that thou art true] *ότι αληθής είς*: *that thou art to be trusted.* See note on John v. 31, for the force of this word,

17. Is it lawful to give tribute] *δοῦναι κανονος*: *to pay census.* This Latin word may as well be kept, as in xvii. 25.

19. A penny] *δηναριον*: *a denarius.* The taxes named, the census and the didrachms, would seem to be two different taxes. The denarius was taken in payment of the census, a tribute imposed by the Romans; the didrachms in payment of the poll-tax imposed by the Mosaic law, and now claimed by the Romans.

34. They were gathered together] *συνχθησαν εἰς τὸ αὐτό*: *were gathered together for the same purpose.*

35. A lawyer] *νομικος*: *a teacher of the law*, perhaps a scribe or priest.

CH. XXIII. 6. And love the uppermost rooms at feasts] *την πρωτοκλισιαν*: *the upper couch.*

24. Strain at a gnat, and swallow a camel] *τον κανακαν . . . την δε καμηλον*: *the gnat, and the camel.* The definite article shows that this was a well known proverb.

26. Cleanse first that which is within the cup] *το εντος του ποτηριου*: *the inside of the cup.* The Jewish law of cleansing vessels which held food related more particularly to the inside; but our translators were misled by the Vulgate.

33. How can ye escape the damnation of Hell] *από της κρίσεως της γέεων*: *the judgment of the Gehenna.*

35. Between the temple and the altar] *μεταξύ του ναου και*

τον θυσιαστηρίου : between the sanctuary of the temple and the altar of burnt offerings. In this way it might be as well to distinguish between the sacred plot of ground called the Temple or Holy Place, *το ἱερόν*, and the House of the Lord or Sanctuary, *οσκός* or *ναός*, which stood in one of the courts. See, on the other hand, Rev. xi. 1, where *θυσιαστηρίον* means the court of the altar; and Luke i. 11, where it means an altar within the House of the Lord.

CH. xxiv. 51. And shall cut him asunder and appoint *him* his portion with the hypocrites] διχοτομήσει αὐτὸν: *will cut him off.* The sufferer was not to be killed by this punishment; so it must not be taken too literally.

CH. xxv. 14, 15. For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.] The words “*the kingdom of heaven is,*” and “*who,*” are not in the Greek; but they are added to make the required first half to the sentence. The sentence, however, may be divided without such violent help by translating the last *καὶ* not ‘and,’ but ‘then,’ as explained in note on Matt. xv. 6. It will then stand thus: *for as a man travelling into a far country, called his slaves, &c., then he straightway left the country.* And it is not till verse 29, at the end of the parable, that we have the sentence fully completed. Then at last, in answer to ‘*For as,*’ with which the parable begins, we read ‘*For,*’ meaning ‘*Thus, unto every one that hath shall be given,*’ &c. The construction will be better understood by the help of note on Mark xiii. 34.

27. Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury] τοῖς τραπεζίταις: *to the bankers.* Their giving usury explains their trade. In xxi. 12, the *τραπεζίτης* is identified with the *κολλυβιστης*, and in John ii. 14, 15, where the words *κερματιστης* and *κολλυβιστης* are both used, we must assign to each its own English word.

CH. XXVI. 5. But they said, not on the feast day] μη εν τῇ ἡμέρᾳ: *not during the feast*, which lasted several days.

7. As he sat at meat] αὐτοῦ ανακεφαλαιοῦ: *as he lay at meat*.

15. And they covenanted with him for thirty pieces of silver] οἱ δὲ εστίσαντες αὐτῷ τριάκοντα ἀργυρία: *and they counted unto him thirty pieces of silver*. Literally, they placed unto him. We may remark that thirty silver shekels was the legal worth of a slave in the Mosaic law; Exodus xxi. 32.

23. He that dippeth] ὁ εμβαψάς: *he that dipped*. The verb is in the past tense.

25. Master] ḥaβbi: *Rabbi*. Every word not Greek should be left untranslated. So in verse 49. If translated, it should be teacher or doctor, not master.

26. Blessed it] εὐλογησας: *gave praise*, namely, to God; as in the next verse the corresponding word is rightly translated ‘Gave thanks.’

27. Drink ye all of it] πιετε εἰς αὐτοῦ πάντες: *drink all of you out of it*. It is as well to avoid the double meaning of the words, which do not mean ‘Drink ye the whole of it.’

31. All ye shall be offended] πάντες ὑμεῖς σκανδαλισθήσεσθε: *ye will all stumble*. The words in the authorised version convey a wholly false meaning. The same alteration should be made in verse 33.

35. Though I should die with thee] καὶ δεῖ με σὺν σοι αποθανεῖν: *though I must die with thee*, or should have to die with thee.

40. Could ye not watch with me one hour?] οὐκ εἰσχωσατε μιαρὰ ὥρα γρηγοροῦσα μετ' εμού: *had ye not strength to watch with me?* The words seem meant to relieve Peter from all blame. Those of the authorised version are meant in blame.

45. Sleep on now and take your rest] το λόιπον: *to the end*, for the time that remains. Though the Greek words bear either meaning, the context makes it certain that this should be a question. It is meant as blame, that though the danger became greater, they should a third time fall asleep. *Do ye sleep to the end, and take your rest?* The Saviour did not blame the Apostles the first time he came to them, but he does this third time. The authorised version states it exactly the other way. The same correction should be made in Mark xiv. 41.

48. Hold him fast] *κρατησατε αυτον*: *seize him.* In verse 50 this verb is translated ‘They took him;’ it ought to be alike in both places.

56. But all this was done, that the scriptures of the prophets might be fulfilled] *τοντο δε ολον γεγονεν*: *and all this hath been done.* It thus becomes a part of the Saviour’s speech, not a remark by the historian. The verb is not in the Aorist, which is the historian’s tense.

59. All the council] *το συνδριον ολον*: *the whole high council.* Here, as elsewhere, it is important to mark the Sanhedrim or governing council. Perhaps, indeed, the word ‘Sanhedrim’ might be used in English.

59. Sought false witness against Jesus, to put him to death.] *οπως αυτον θαρατωσωσιν*: *that they might get him put to death.* The same alteration must be made in xxvii. 1, and in Mark xiv. 55. The verb is rightly translated in Mark xiii. 12, and Luke xxi. 16. The Jews under the Roman government had no power to put any criminal to death. They had therefore, if they wished death to be the punishment, to get the Romans to inflict it.

69. Now Peter sat without in the palace] *εξω εκαθητο εν τη αυλη*: *was sitting without in the courtyard.* The word means an inclosed space in the open air, but like our word ‘Court’ it also means the palace. Hence, where no part of the building is described, it may be translated palace as in xxvi. 3 ; but here, and in Mark xiv. 66, and Luke xxii. 55, where circumstances are told more exactly, it must be courtyard, meaning the yard in front of the palace. In John x. 1, it is a sheepfold, and in Rev. xi. 2, a court belonging to the temple.

71. Jesus of Nazareth] *Ιησου του Ναζωραιου*: *Jesus the Nazarite.* Though the Saviour was certainly not a Nazarite, or under a vow of separation and abstinence, as John the Baptist was, it is not at all improbable that he should be so called in reproach; and it is wrong to suppose with the Vulgate that the word Nazarite may be changed at pleasure into Nazarene or native of Nazareth.

74. And immediately the cock crew] *και ευθεως αλεκτωρ φωνησε*: *a cock crew.* The Greek has not got the definite article. It was then no particular or well-known cock. It

was only after the Bible had been read and re-read for centuries that in the minds of the translators it became the cock. It is true that in the next sentence we insert the article, though it is not in the Greek, and say, before the cock shall crow; but then here we mean the well-known time, not the well-known bird. The examination, if it may so be called, before the high priest took place before day-break.

CH. XXVII. 6. Into the treasury] *καὶ τὸν κορβανόν*: *into the Corbanan*, the sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, *a gift*. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the γαζοφυλακίον, *the treasury*, mentioned in Mark xiii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right hand did.

9. Whom they of the children of Israel did value] *οὐτιμοσάρτο αὐτῷ υἱῶν Ισραὴλ*: *whom some of the children of Israel valued*.

18. For he knew that for envy they had delivered him] *ηδὲ γαρ ὅτι διὰ φθονού παρεδώκας αὐτὸν*: *that they had delivered him up through envy*. We must change the order of the words from that of the Greek. The alteration in meaning is but slight; but it is as well to remark that a word on which emphasis is to be laid is in one language placed early in the sentence and in the other late. So we must write in Mark iv. 5, it sprang up immediately; and in iv. 16, they receive it immediately.

24. That he could prevail nothing] *ὅτι οὐδὲν αφέλει*: *that*

he did no good. The literal rendering fully explains the meaning.

27. The common hall] τὸ πρατώπιον: *the Prætorium*, or Roman castle. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the *Prætorium* entered the temple by a bridge over the valley at the south-west corner.

28. A scarlet robe] χλαμυδα κοκκινη: *a scarlet soldier's cloak.* The colour distinguished it as suitable for a man of high rank in the army; but in shape the chlamys was the same for the emperor and for the common soldier.

38. Two thieves] δύο λησταί: *two robbers.* See the parable of the good Samaritan, Luke x. 30, where the violence used tells us that the men were robbers not thieves.

52. The graves] τὰ μνῆσια: *the tombs.* It is rightly so translated at the beginning of verse 60, though at the end of that verse it is translated 'sepulchre.' Thus, without the least reason for the change, we have three versions of one Greek word.

54. The Son of God] Θεοῦ γιος: *a son of God.*

62. Now the next day, that followed the day of the preparation] ἡτοι ετή μετα την παρασκευην: *which is after the Preparation,* that is, after the ceremonies peculiar to the evening, twenty-four hours before the Passover supper; or if the Passover fell on a Sabbath, then forty-eight hours before it. In the very difficult subject of counting the days and parts of a day between the crucifixion and the resurrection, this slight distinction should be attended to. The resurrection took place on Sunday morning. Saturday, or the Sabbath, was the day of the Passover, and the Preparation was on Thursday evening. The morning after the Preparation, when the high priest came to Pilate, was Friday, and thus the crucifixion, according to this gospel, seems to have been on Thursday afternoon, not on Friday as in John's gospel.

63. I will rise again] εγερόμαι: *I am to be raised again,* or literally, I am being raised again. It expresses not so much an intention as an event that is to happen.

64. The last error] η σοχατη πλανη: *the last deceit.*

65. Ye have a watch] *χεῖτε κονσταδίαν*: *take a guard*. It seems improbable that the high priests, then under the Roman rule, should have had any guard of armed men at their command. They came to Pilate to ask for one.

CH. XXVIII. 7. He is risen from the dead] *ηγέρθη από των νεκρών*: *he hath been raised from the dead*. The Greek will bear either meaning, although the verb is in the passive form; because the passive of this verb often bears a middle sense. But as it is twelve times said in the New Testament that God raised the Saviour from the dead, it would seem safer in all these cases of rising or being raised from the dead, to give a passive translation to the passive verb. See xxvii. 63.

12. Large money] *αργυρία ixara*: *a good many pieces of silver, a reasonable number.*

19. Teach all nations] *μαθητεύσατε πάντα τα οθρν*: *make disciples of all the nations.* The use of the article here marks the strong line which the Jews drew between themselves and all foreigners. The nations means, the foreign nations, the heathen, the Gentiles.

19. Baptizing them in the name] *βαπτιζόντες αὐτοὺς εἰς τὸ σόρον*: *baptizing them into the name.*

20. Even unto the end of the world] *ἴως τῆς συντελεσεως τοῦ αἰώνος*: *until the end of the age.* It may be doubted whether the change of word makes any change of meaning, but in such matters it is impossible to be too exact.

MARK.

CH. I. 8. Baptized you with water] *βαπτίσα ὑμᾶς εἰς ὕδατι*: *baptized you in water.* The preposition will bear either meaning, but there is no reason why we should not use that which is most exact.

12. The spirit driveth him into the wilderness] *αὐτὸν εξβαλλει εἰς τὴν ἀρην*: *sendeth him forth into the desert.* Our translators followed the Vulgate; but the word *εξβαλλει* does not always imply violence.

14. Now after that John was put in prison] μετα δε το
παραδοθηναι τον Ιωαννην : and after John was delivered up.

15. Repent ye, and believe the Gospel] πεισθετε εις τω
ευαγγελιον : in the good tidings, namely, the good tidings that
the kingdom of God is at hand. From this the four evan-
gelists and their books received their titles. As before ex-
plained, gospel is the old Saxon word for good tidings; but
its original meaning is now lost to the generality of readers.

25. And Jesus rebuked him] and Jesus rebuked it, namely,
the unclean spirit. This is now a better translation. The
English pronoun in King James's reign, like the Greek, was
ambiguous. The pronoun should also be changed in the
next verse.

35. A solitary place] ερημον τοπον : a desert place, which
was likely to be solitary, but not necessarily so.

39. And he preached] κας ην κηρυσσων : and he continued
preaching.

CH. II. 1. He was in the house] εις οικον εστι : he was
gone into a house. This was probably the house before men-
tioned in ch. i. 29, but the definite article is not used to
mark it. The preposition with the accusative case marks
motion, not rest, and the verb may mean either "to be" or
"to go."

4. They uncovered the roof where he was : and when they
had broken it up] εξορυξαντες : when they had broken through.
The roof was most likely only a linen awning over the middle
of a small room otherwise open to the sky.

5. Thy sins be forgiven thee] αφεωνται σου αι αμαρτιαι :
thy sins are forgiven. The verb is in the indicative mood.

18. Used to fast] ησαν ματενοντες : were fasting. This
may fix the month when this conversation took place. The
Jewish fast was in the autumn after the equinox. See Acts
xxvii. 9, where the end of the fast may be supposed to be
about the beginning of November. See also Matt. iv. 2,
where the fasting of our Saviour in the desert, after the
baptism of John, may be supposed to be in the month of
October.

CH. III. 1. A man there which had a withered hand]

εξηραμμένης εχών την χειρα : who had his hand withered. The Greek article is in such a case most correctly rendered by the English pronoun. While so much has been written on the subject of the Greek article, it is desirable to explain its use in any passage where it may seem useless. See note on vi. 8.

14. And he ordained twelve] *πειρωτας διδεκα : he appointed twelve.* See Rev. i. 6, where "He made us to be priests" means "He appointed us to be priests." The ecclesiastical word "Ordained" should be avoided as leading to a false understanding of the text.

CH. IV. 1. A ship] *το πλοιον : the boat,* that which had been spoken of before at iii. 9. In the Gospel of Luke the Saviour at this time enters "A boat;" that evangelist does not say that it was one particular boat. Perhaps he was not in possession of such exact information.

3. There went out a sower to sow] *εξηλθεν ο σπειρων του σπειρατα : the sower went out.* In all parables, fables, and proverbs, we use the definite article and speak of the persons as well known; as, 'The dog in the manger,' 'Out of the frying pan into the fire.'

17. They are offended] *σκαρδαλιζονται : they stumble,* or are made to sin.

21. Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?] *ο λυχνος : the lamp ; το μοδιον : the bushel ; την κλινην : the bed ; την λυχνιαν : the lamp-stand.* As these articles of household furniture were well known to the speaker and his hearers, they are named with the definite article. This is an important remark, because Luke, in viii. 16, omits the article in each of these cases. Luke felt like a stranger, like one of ourselves, less acquainted with these objects, and hence chose the indefinite expression rather than the definite. We are used indeed to the expression 'the bed,' but in our ignorance of the furniture of such houses as the Saviour entered, we are most puzzled with the expression 'the bushel,' as if it were a well-known piece of furniture. So, perhaps, was Luke, and accordingly for *το μοδιον*, the bushel, he writes, *σκευη* a vessel.

The greater familiarity with the manners of the country in Matthew and Mark as compared with Luke, is shown in other places. Thus the Saviour had said, If any man sue thee at law and take away thy coat or shirt, let him have thy cloak also (Matt. v. 40). This is explained by the Jewish law, which allowed a creditor to seize a man's shirt, as not a necessary to him, but left him his cloak as required to save him from perishing. But Luke (vi. 29), not knowing the custom, thought the outer garment would be taken first; and thus shows that he was less acquainted with Jewish customs.

30. With what comparison shall we compare it?] εν ποιᾳ παραβολῃ παραβαλωμεν αυτην: *in what parable shall we put it?* By translating such a sentence literally, we explain to the reader the meaning of a parable.

38. On a pillow] επι το προσκεφαλαιον: *on the pillow.* That, perhaps, on which the sailors all slept in turn.

41. They feared exceedingly] «Φοβηθησαν φοβον μεγαν: *they feared with a great fear.* It is of importance to show these Hebrew peculiarities in the style. See Matt. v. 35.

Ch. v. 3. Among the tombs] εν τοις μνημασι: *in the tombs,* as it is in verse 5.

13. Down a steep place] κατα του κρημνου: *down the cliff.*

13. And were choked in the sea] και επιμυροντο εν τη θαλασση: *and were drowned in the lake.*

Ch. vi. 3. They were offended at him] εσκανδαλιζοντο εν αυτην: *they found a difficulty in him.*

8. No money in their purse] μη εις την ζωην χαλκον: *no copper in their purse.* The kind of coin mentioned marks the poverty of the disciples. Nothing but copper was within their reach. Here, as in many other places, the Greek article calls for the English pronoun, in consequence of the difference in the two languages, and we rightly translate, "Their purse." So we say in English,—I have a pain in my head; go and wash your hands; he is in his house; masters should be kind to their servants. But in Greek and most other languages the definite article would be used instead of the pronoun. This remark will help to correct many places in the authorised version.

14. Mighty works do show forth themselves in him] ενεργουσιν αἱ δύναμεις εἰς αὐτῷ : *the mighty powers work in him.*

19. Therefore Herodias had a quarrel against him] ἵνα δὲ Ἡροδίας ενειχεῖτο αὐτῷ : *and Herodias hated him.*

20. Herod feared John and observed him] καὶ συνεπέπειτο : *and protected him.*

21. Made a supper to his lords, high captains, and chief estates of Galilee] τοῖς μεγιστασιν αὐτοῦ, καὶ τοῖς χιλιαρχοῖς, καὶ τοῖς πρωτοῖς τῆς Γαλιλαίας : *for his lords, and the captains, and the chief men of Galilee.* The pronoun ‘his’ need not belong to any but the lords; the others may have held their rank independently of Herod.

25. That thou give me by and by in a charger, the head of John the Baptist] οὐαὶ μοι δόξις εἰξαντης επειδή πινάκι την κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ : *that thou give me at once the head of John the Baptist on a dish.* The old word ‘Charger’ no longer conveys a meaning to the reader; and ‘By and by’ conveys a wrong meaning. Its force has been wholly changed since King James’s time, by our dilatory habits. Many other words, such as ‘presently,’ ‘anon,’ ‘in a moment,’—which once meant time present,—now in the same way point to a future.

35. The day was now far spent] ηδη ὥρας πολλῆς γενομένης : *the hour was now late.* This is nearer to the Greek idiom. The same words are translated at the end of this verse, Now the time is far passed.

36. Bread] αρτούς : *loaves.* The plural is so translated in verse 38.

48. He cometh unto them] ερχεται προς αὐτούς : *he cometh towards them.* See Mark xi. 1, where the distance between the places spoken of calls for the same correction.

55. In beds] επειδή τοῖς κραββατοῖς : *on their beds.* This is a common use of the article in Greek, and in most other languages. But the English requires us to use the possessive pronoun in such a sentence. See note on vi. 8. Moreover, they slept on beds, not in beds.

56. Country] αγρούς : *country places, or farms, not regions or countries.*

CH. VII. 2. With defiled, that is to say, with unwashen,

hands] *κοιναῖς χερσὶ, τούτῳ ιστιν αὐτοῖς*: *with common, that is, with unwashen hands.* As the Evangelist has himself explained the peculiar meaning of the word ‘Common,’ it is quite unnecessary to shun the use of it. See it used in Acts x. 14.

3. Except they wash *their* hands oft] *πλυγμῇ*: *thoroughly, or with the hands clenched one over the other, or yet more literally, with the fists.*

4. The washing of cups and pots, brazen vessels,] *ποτηρίων, καὶ ξεστῶν, καὶ χαλκίων*: *of cups, and platters, and brazen vessels.* *ξεστῆς* was a wooden vessel kept clean by scraping. The word is derived from *ξεῖν* to scrape. It could not be a wooden drinking cup, because by the Jewish law in the Mishna all such were forbidden because of the difficulty of keeping them clean. It must be meant for the wooden platter on which the meat and solid food was placed.

4. Tables] *κλινῶν*: *couches.* Sometimes it means beds. See verse 30.

19. Purging all meats] *καθαρίζον πάντα τὰ βρωματά*: *making all the meats pure, by the act of digestion.* See Rom. xiv. 20, Tit. i. 15, Luke xi. 41, where *καθαρόν* is applied to food which is not forbidden as unclean.

CH. VIII. 33. Thou savourest not the things that be of God] *οὐ φρονεῖς τὰ τοῦ Θεοῦ*: *thou art not thinking of the things of God.*

CH. IX. 19. O faithless generation] *ὦ γενεὰ απιστος*: *Oh unbelieving generation.* The word ‘Faithless’ now means, not to be trusted; whereas *απιστος* means not trusting.

31. Is delivered] *παραδιδοται*: *is being delivered up.* This change of the definite tense into the indefinite is a common fault with the authorised version.

43. Having two hands] *τὰς δύο χειρας ἔχοντα*: *having thy two hands.* The Greek article requires in such cases the English pronoun. So also in verse 45, thy two feet. See note on vi. 8.

CH. X. 17. And when he was gone forth] *καὶ εκπορευομένου αὐτοῦ*: *and as he was going forth.* The participle is in the present tense, but the Vulgate translates it as past.

25. It is easier for a camel to go through the eye of a needle] δια της τρυμαλίας της ῥαφίδος: *through the eye of the needle.* There is no need of our rejecting the definite article. The words were no doubt proverbial; and in proverbs, as before remarked, we speak of all objects as well known.

38. That I am baptized with] ὃ εγώ βαπτίζομαι: *that I am being baptized with.* The Saviour speaks of his sufferings as a continued baptism, or purification, as does Paul, in 1 Cor. xv. 29.

42. They which are accounted to rule over the Gentiles] οἱ δοκούοντες: *they who think to rule.* This is by no means an uncommon use of the verb. See vi. 49, “They thought it was an apparition.”

49. Rise; 50. Rose] εγέρθη—ἀναστὰς: *arise—stood up.* We should here no more use one word in the place of two, than, as has been the more common fault, use two in the place of one.

51. Lord] ḥαβబוּנִי: *Rabboni.* The Hebrew title should be left untranslated.

CH. XI. 1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives] προς τὸ ὄρος τῶν ελαῖων: *towards the Mount of Olives.* He had not then reached the Mount of Olives, which was about one mile nearer to Jerusalem than the village of Bethany. The same correction must be made in Matt. xxi. 1, and also in Luke xix. 29, though in the latter gospel the writer seems hardly to have understood the geography of these places.

17. My house shall be called of all nations the house of prayer] οἰκος προσευχῆς κληθῆσται πασὶ τοῖς εθνεσι: *shall be called a house of prayer for all nations;* not, shall be called by all nations. This mistranslation of the dative case must be corrected in Matt. v. 33, “Said to them of old,” not “by them;” in Acts ii. 33, “raised to the right hand,” not “by the right hand.” The Saviour was speaking of the outer court, the court of the Gentiles, which the stricter Pharisees allowed to be used as a place of trade, because they would not consider that holy which might be used by strangers.

CH. XII. 15. Bring me a penny] φερὲ μοι δηνάριον: *bring me a Denarius.* See note on Matt. xxii. 19.

24. Do ye not therefore err?] οὐ διὰ τούτο πλανασθεῖτε: do ye not err about this? The preposition with an accusative case does not mean "Thereby," or "Because of this." It would have that meaning with a genitive case.

26. In the book of Moses, how in the bush God spake] εἰ τῇ βιβλῷ Μωϋσέως, εἰπε τὸν βατόν, ὡς εἴπειν αὐτῷ ὁ Θεός: in the book of Moses at the Bush, how God spake. The Bush is the name given to that passage in Exodus. So in 2 Samuel i. 18, a passage in the Book of Jasher is called The Bow.

36. David himself said by the Holy Ghost] εἰ πνευματικῶς: in holy spirit, that is, when inspired.

38. Which love to go in long clothing] εἰ στολαις περιπατεῖτε: to walk about in long robes.

CH. XIII. 9. They shall deliver you up to councils: and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings] παραδόσουσι γαρ ὑμας εἰς συναδρίας, καὶ εἰς συναγωγας, διηγησθε καὶ επει ἕγεμονος καὶ βασιλεως σταθησθε: they will deliver you up to high councils and to synagogues; ye will be beaten and will be brought before rulers and kings. The words "High councils" and "Synagogues" are both governed by the same prepositions, and both stand in the same relation to the foregoing verb.

9. For a testimony against them] εἰς μαρτυρίου αὐτοῖς: for a testimony to them, to convert them, not to convict them of unbelief.

25. The stars of heaven shall fall] οἱ αστέρες του ουρανου εποταὶ εκπικτοῦται: the stars of heaven will be falling down, or literally, out of their places. In this sentence the English language seems to have thoroughly accommodated itself to the Hebrew idiom, and here we are using the singular word 'heaven' for the less important the sky, and in the following half of the verse we may use the plural for the more important, the upper heavens.

34. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore.] The first six words are not in the Greek, but our translators have inserted them to make a first half to the sentence. This would have been unnecessary if

they had seen that the last ‘And,’ καὶ, was not a simple conjunction, but might be translated ‘Then,’ as it ought to be also in Matt. xv. 6 ; xxv. 15 ; Mark vii. 12 ; and Heb. x. 17. It is disjunctive and marks the division between two halves of a sentence. *As a man taking a journey, left his house, and gave the authority to his slaves, and to each his work, then he commanded the doorkeeper to watch; watch ye therefore.*

The word “porter” may as well be avoided, as it plays a double part in the English language. It is sometimes the French *porteur*, who carries a load, from *porter*, to carry ; and sometimes *portier*, who opens the door, from *la porte*, the door.

CH. XIV. 1. After two days was *the feast of the Passover and of unleavened bread*] οὐ δε το πασχα καὶ τα αζυμα μετα δυο ημερας : now *the Passover and the Unleavened Bread were to be after two days*. The Passover and the Unleavened Bread were only two names for the same feast, which began on the fourteenth day of the first lunar month that began after the spring equinox.

3. And she brake the box] καὶ συντριψασ το αλαβαστρον : and *she brake the alabaster*. As we were told that the box was of alabaster, the two mean the same, but the change of word was very unnecessary.

49. But the scriptures must be fulfilled] αλλ' ινα πληρωθωσιν αι γραφαι : but *it is that the scriptures may be fulfilled*. See note on Gal. ii. 4, where we propose in the same way to insert “It was.”

56. Their witness agreed not together] ισας αι μαρτυριας ουκ ησαν : *their witness was not enough*. This meaning of the word ισας is proved by the following verses. The Jews were anxious to find evidence, not to convince themselves, but to convince the Roman governor.

66. Beneath in the palace] ει τη αυλη κατω : *below in the court-yard*. See Matt. xxvi. 69, where a similar correction is to be made.

67. Jesus of Nazareth] του Ναζαρηνου Ιησου : *Jesus the Nazarene*. The two mean the same ; but as in other places the Saviour is called the Nazarite, it is as well to keep

the adjective, and not to change it into the genitive of the noun.

69. A maid saw him again] ἡ παιδισκη: *the maid*, the same that saw him before, is the meaning of this Evangelist; although in Matt. xxvi. 71, we are told that there were two maids that spoke to Peter.

72. When he thought thereon, he wept] επιβαλων εχλαει: *hurrying out, he wept.*

CH. xv. 1. Delivered *him* to Pilate] παρεδωκεν τῷ Πιλατῷ: *delivered him up to Pilate.* The word should be so translated in x. 33, where this event is foretold, and again below in verse 10.

6. He released unto them one prisoner] απελνειν: *he used to release.* We may often so translate the imperfect tense, which marks a continued action.

7. With them that had made insurrection with him] μετα των συστασιαστων: *with his fellow rebels.*

10. That the chief priests had delivered him for envy] παρεδωκεινσαν: *had delivered him up.* The two translations are wholly opposed to one another. To deliver, without any preposition following, means to save. See xv. 1, also i. 14.

21. And they compel one Simon . . . to bear his cross] κας αγγαρειουσι . . . τινα Σιμωνα . . . ινα αρη τον σταυρον αυτον: *and they force into their service one Simon . . . that he may bear his cross.* See Note on Matt. v. 41, where the use of this verb is explained.

23. They gave him to drink] εδιδουν αυτῳ: *they offered him.* The imperfect tense marks the continued action or commencement of the action; and thus in English makes it necessary to change the verb.

31. Himself he cannot save.] This would be better as a question; *cannot he save himself?* So also in Matt. xxvii. 42.

42. When the even was come, because it was the preparation, that is, the day before the sabbath] ὁ εστι, προσαθβατον: *that is, a service before a sabbath.* No authorities lead us to believe that the Preparation was more than a small part of the day, and as it was in the evening, this preparation service must have been after sunset on Thursday, as the sabbath

began at sunset on Friday. In Judith viii. 6, the προσάθθατο, seems to have been an occasion for a supper. But the Jews now know of no preparation service but that before the Passover, as it is described in John xix. 14. That preparation was a ceremonial search for leaven, which took place the evening before the fourteenth day of the moon, that is the evening before the Passover was slain; or if this evening was the evening with which the sabbath day began, then the search was made twelve hours earlier, on Thursday evening.

43. Which also waited] ὃς καὶ αὐτὸς οὐ προσδεχόμενος: *who was himself also waiting.*

CH. XVI. 1. And when the sabbath was past, Mary . . . had bought sweet spices] πυρασσαί αρωματα: *bought spices;* not, had previously bought. They made the purchase on Saturday after sunset. The sabbath ended at sunset. In Luke's gospel the women are said to have prepared the spices on Friday before the sabbath began.

8. For they trembled and were amazed] εἰχε δὲ αὐτας τρόμος καὶ εκπλασις: *and trembling and amazement seized them.*

14. Afterward he appeared unto the eleven] αὐτοις τοις ἰδεκα: *to the eleven themselves.* The pronoun marks emphasis, as above, in xv. 43.

LUKE.

CH. I. 17. And he shall go before him] καὶ αὐτος προελευσεται εμπτιον αὐτου: *and he will come first into his sight.* The authorised version speaks only of two persons, but the Greek points to three. John comes into the presence of God as a forerunner of the Saviour.

17. To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people] εν φρονσι δικαιων: *by the wisdom of the just.* We must change the stop, and read, *and the disobedient, by the wisdom of the just, to make ready as a people prepared for the Lord.*

18. Well stricken in years] εἰ ταῖς ἡμέραις αὐτῆς: *in her days.*

23. As soon as the days of his ministration were accomplished] ὡς ἐπλησθῆσαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ: *when the days of his public service were ended.*

32. And shall be called the son of the Highest] *vixi
ὑψίστου: a son of the Highest.* The authorised version can only be defended on the ground that “The son” means “Who is a son;” as in Matt. i. 1, where we write, “Jesus Christ, the son of David, the son of Abraham,” inserting the definite article, which is not in the Greek, but which only means, “Who was a son,” &c. But here the English reader would be very unfairly treated if we insert the “The,” meaning “who is a,” and thus lead him to suppose that the words mean “The only Son.” Theologians should be on their guard against using words in one sense, which their hearers will understand in another. In vi. 35, the Saviour says that all who do good without the hope of reward are sons of the Highest.

58. How the Lord had showed great mercy] εμεγαλύνει: *was showing.* The verb is in the imperfect tense.

59. And they called him Zacharias, after the name of his father] ελαλοῦν: *they were calling him,* or were beginning to call him.

68. Blessed be the Lord God of Israel] εὐλογητὸς κυρίος, ὁ Θεός τοῦ Ἰσραὴλ: *blessed be the Lord, the God of Israel.* It is important to remark that κυρίος is used for Jehovah, as a proper name, and often without the article, which we have to insert in the translation; but Θεός, unlike our word ‘God,’ is by no means so used, and is here not only distinguished by the article, but by the name of the nation. This was natural at a time when other nations worshipped other gods. This verse may usefully be compared with Romans ix. 5, where Θεός has also a distinction added, as, God over all; and where εὐλογητός marks a prayer without the presence of the verb in the optative mood, which we must add in the English.

CH. II. 1. That all the world should be taxed] απογραφέσθαι: *should be registered.*

2. This taxing was first made] *αὐτῷ ἡ απογραφὴ πρώτη σύνετο*: *this registry was the first made.* In the very important inquiry as to fixing a date to this registry, we must be very exact in the translation. The Greek gives no countenance to the opinion that the one registry had two dates, as has been held by some critics, but seems to mean that it was the 'first' of several registries. If an assent is granted to the arguments lately brought forward, by which it is shown that Cyrenius was governor of the joint province of Syria and Cilicia at the time here mentioned, namely, from B.C. 4 to B.C. 1, and a second time from A.D. 6 to A.D. 11, no critic need feel a wish to wrest the translation from its literal meaning. Tacitus says (Ann. iii.) that Sulpicius Quirinius (or Cyrenius) was engaged in putting down a rising of the Hemonadenses in Cilicia; and Zumpt has shown, by other authorities, that this is evidence that he was governor of the joint provinces of Syria and Cilicia in the years B.C. 4-2. This removes all difficulty from the passage. That the Jews were registered at this time, and required to swear fidelity to Augustus, is told us in Josephus Antiq. xvii. 2, 4.

14. Good will toward men] *εἰς αθωνοὺς*: *among men.* The authorised version would be right if the noun were in the accusative case.

15. Into heaven] *εἰς τὸν οὐρανόν*: *into the heavens.* They rose from earth upwards into the sky. In the Greek of the New Testament, like the Hebrew, the plural usually has a more important and dignified meaning than the singular. In English, as in Latin, the reverse is the case. Therefore we often have to translate *οἱ οὐρανοί*, the heavens, or the sky, and *οἱ οὐρανοί*, heaven, or the heaven of heavens. See note on the word 'sabbath,' at Matt. xii. 1. This Hebraism is less used in Mark's gospel than by some of the other writers; and in John's gospel *ουρανός* is always used in the singular for 'Heaven.' But there are cases in which the English language has adopted the Hebraism, and uses the plural to mark the greater importance. Thus in Matt. xxiv. 29, we write, 'The stars will fall from heaven' (*τὸν οὐρανὸν*, the sky), and may there translate *τὰς οὐρανούς*, the upper heavens.

22. They brought him to Jerusalem] *ανήγαγον*: *they brought him up to Jerusalem.* In speaking of the journey to Jeru-

salem, it was usual to call it ‘going up,’ as to the capital. See also Acts xviii. 22, where “going up” means to Jerusalem, without mention of the place.

33. Joseph and his mother] ὁ πατὴρ αὐτοῦ καὶ ἡ μητήρ : *his father and his mother.* The alteration is made on the evidence of the best MSS., and modern editors follow them. In verse 43, the evidence of the MSS. is more doubtful. In both cases the copyer or editor may have made the alteration, and may have called Joseph by his name to make Luke not contradict Matthew’s account of the miraculous birth. If we examine the early MSS. in respect of these two important texts, we may observe that the older MSS., that in the Vatican and that at Cambridge, use the words “His Father” and “His Parents,” and Origen quotes the first of these texts with the words “His Father.” The Alexandrian MS. instead uses the word “Joseph.” But this latter MS. shows throughout that its peculiar readings arise from its editor’s care, rather than from the accidental mistakes of the copyist. It moreover frequently shows its leaning to what was thought orthodoxy at the time that it was written, and particularly by containing besides the Bible a Hymn addressed to Mary as the mother of God. Hence we may conjecture that our Alexandrian MS. contains the text as revised by Hesychius in Alexandria about the year A.D. 320. In this MS., however, in verse 48, the word ‘Father’ is used for Joseph, and in verse 41, the word ‘Parents’ is used.

35. That the thoughts of many hearts may be revealed] δῆταις αὐτοκαλυψθεῖσιν εἰς πολλῶν καρδίων διαλογισμοῖς : *that the doubts of many hearts may be removed.* See note on 2 Thess. ii. 3, for the use of the verb.

38. Gave thanks likewise unto the Lord] ανθεμολογεῖσθαι τῷ κυρίῳ : *acknowledged the Lord,* or recognised that the child was the Lord. Κύριος has the article, and therefore it probably does not here mean Jehovah. In the very next verse it has no article when employed in the highest sense. But this rule is not always attended to. See note on i. 68.

42. They went up to Jerusalem] αναβαῖσται αὐτῷ εἰς Ἱερουσαλήμ : *when they had been up to Jerusalem.*

46. In the midst of the doctors] εἰς μέσω τῶν διδασκαλῶν : *in the midst of the teachers.* This was the title by which

Jesus was himself afterwards usually addressed, which the authorised version usually translates ‘Master.’ See note on Matt. viii. 19. The force of a title can only be properly understood by seeing the various cases in which it is used.

49. About my Father’s business] *εἰ τοις τοῦ πατρὸς μον* : *at my Father’s* or *in my Father’s house*. It is probable that in any one language an ellipsis is to be filled up much in the same way that it is in another. The same is the ellipsis in Mark v. 35, *ἀπὸ τοῦ ἀρχισυναγωγῶν* : *from the house of the ruler of the synagogue* ; and nearly the same in Acts xvi. 40, *πρὸς τὴν Λυδίαν* : *into the house of Lydia*.

52. And Jesus increased in wisdom and stature, and in favour with God and man] *σοφίᾳ καὶ ἡλικίᾳ, καὶ χαριτὶ* : *in wisdom and manliness, and in favour with God and men*. In John ix. 21, 23, *ἡλικία*, *χι* means ‘He has attained to manhood and is of age.’ See Matt. vi. 27, and Luke xii. 25, where *ἡλικία* would be more properly translated ‘Length of Life’ than ‘Height of Stature.’

CH. III. 1. In the fifteenth year of the reign of Tiberius Cæsar] *της ἡγεμονίας* : *of the government*. The power of the emperors was then so new, and so far concealed under the old forms, that words denoting royalty had not yet been applied to them.

In Rome they did not count by the years of the reign; and it is as well to remark that in the East, where they did, they used their own mode of reckoning the years. It was as follows. Augustus died on the 19th of August, A.D. 14; then began the first year of Tiberius. At Michaelmas, or thereabouts, fell the New Year’s Day in Palestine, and then began the second year of Tiberius, although he had been emperor only a few weeks. In this way the 15th of Tiberius began at Michaelmas, A.D. 27, and as the baptism of the Saviour by John was immediately followed by the fast, it took place soon after that Michaelmas.

14. And the soldiers] *καὶ στρατευομένοις* : *and some soldiers*. The want of the article calls for such a word as ‘Some.’ If the noun had been in the singular, we should have added the indefinite article A. In English ‘Some’ is used as the plural of the indefinite article.

16. One mightier than I.] ὁ ἰσχυρότερος μου : *He that is mightier than I.* By the definite article, John points to a well-known person who is expected, not to one never before heard of.

18. And many other things in his exhortation preached he unto the people] πολλα μὲν οὐκ καὶ ἔτιπα παρακαλῶν εὐηγγελίζετο : *and exhorting many other things, he preached good tidings, or he evangelised the people.* This compound word only came into use after Christianity had been for some time preached to the world.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying] εγένετο δε στὸ βαπτισθῆναι ἀπάντα τὸ λαόν, καὶ Ἰησοῦ βαπτισθέντος, καὶ προσευχομένου : *now while all the people were being baptized, and when Jesus had been baptized and was praying.* In verses 7 and 12, we see that the past infinitive of this verb has a present meaning, which is here yet further proved by the words στὸ, *while*. So also in Matt. iii. 14. In Luke xi. 37, similar words are rightly translated “While he was speaking.” But, on the other hand, in Matt. iii. 16, we see that the past participle βαπτισθεὶς keeps its past sense. It is of the first importance to picture the circumstances of this event correctly.

21. The heaven was opened] τὸν οὐρανὸν : *the heavens.* In this word the Greek, or, we might say, the Hebrew singular, requires an English plural. See note on ii. 15.

23. And Jesus himself began to be about thirty years of age] καὶ αὐτὸς ην ὁ Ἰησοῦς ὡσεὶ ετῶν τριακοντα αρχομένος : *and he, Jesus, when he began, was about thirty years of age.* That is when he began his ministry. This was the age fixed in the Levitical law (see Numbers iv.) ; and it was the Saviour’s aim to fulfil all righteousness of the law, even while preaching higher righteousness.

23. Being, as was supposed] ἦν, ὡς ενομίζετο : *being, as was allowed.* This verb in the passive voice is used only twice in the New Testament. The second passage is in Acts xvi. 13, “Where there was allowed to be a house of prayer.” In the passive therefore it keeps its original meaning of ‘Allowed by law,’ being derived from νόμος, *a law.* In the active voice the verb has the same meaning in 1 Cor. vii. 26.

CH. IV. 12. Thou shalt not tempt the Lord thy God] οὐκ
επιτίπασσις κύρον τοῦ Θεοῦ σου: *thou shalt not try the Lord thy God.* Thou shalt not amuse thyself with trying whether His providence will interfere to save thee. The same correction should be made in Matt. iv. 7.

25. 26. Many widows were in Israel But unto none of them was Elias sent, save unto Sarepta, *a city of Sidon]* εἰ μὲν εἰς Σαρεπτὰ: *but into Sarepta.* The word ‘Save’ or ‘Except,’ which is the literal meaning of the Greek, would lead us to believe that the Sidonian woman was one of the Israelites, and the same word in the next verse would include Naaman the Syrian also among the Israelites. Hence we here see the same inaccuracy in the Greek which we note in the English, where we have one word ‘but,’ sometimes meaning ‘Except’ and sometimes ‘Whereas,’ or ‘On the other hand.’ Horne Tooke, in his *Diversions of Purley*, very unnecessarily supposes that we have two origins for the word ‘But;’ that we have, in fact, two such words spelt alike, though with different meanings. In 1 Cor. vii. 17, and Rev. xxi. 27, we have similar instances of the doubtful meaning of the words εἰ μὲν, *but*. These sentences are ungrammatical, and we may put in our own words to complete them in two ways; in one way ‘But’ becomes ‘Except,’ in the other way ‘Whereas.’ Thus for the passage in Revelation we may write, ‘[Nor anything shall enter] except they ‘who are written in the ‘Lamb’s book of Life.’ Or thus, ‘Whereas they who are written in the Lamb’s book of Life [shall enter].’ The same remarks may be made on εἰ μὲν in Galat. ii. 16, ‘But by faith of Jesus Christ.’ Again in 1 Cor. vii. 19, we see αλλα, which should mean ‘But, on the other hand,’ used for “But, Except,” thus further explaining the inaccuracy here pointed out. Anacreon uses εἰ μὲν in the same ungrammatical way in the place of αλλα, *but, on the other hand.* See the remark on the age of Anacreon’s poems in the note on John ii. 4.

33. A man, which had a spirit of an unclean devil, and cried out.] πεντελέα δαιμόνιον ακαθαρτού, καὶ ανηκάτε: *a spirit of an unclean demon. And it cried out.* As we see by the next verse, the conversation is supposed to take place between Jesus and the unclean spirit.

CH. V. 6. And their net brake] δισπήνυντο δε το δίκτυον, αὐτῶν: and their net was breaking, or beginning to break. See note on Mark xv. 28.

11. When they had brought their ships to land] καταγαγόντες τὰ πλοῖα επὶ τὴν γῆν: when they had drawn their boats on to the land. These little flat-bottomed fishing-boats were pulled on to dry ground every day when the men's work was over.

17. On a certain day] εἰ μὲν τέντος ἡμέραν: on one of the days. These words are not unimportant; the writer thereby marks his want of exact knowledge about the order in which the events happened.

19. And let him down through the tiling with his couch] διὰ τῶν κεραμῶν: along the tiling. The bed was allowed to slip down along the sloping tiles into that part of the room below which was open to the sky.

35. But the days will come] but days will come. The article is inserted here by our translators with as little reason as it is omitted in other places.

36. No man putteth a piece of a new garment] οὐδεὶς βάλημεν: a patch.

CH. VI. 1. On the second sabbath after the first] εἰ σαββατῷ δευτεροπρωτῷ: on a sabbath called Second-first. What sabbath this was is unknown. It was probably not on the seventh day. It has been conjectured that it was a new moon day, on the second day of the month, in one of those months when the inaccuracy of the calendar led the Jews to keep two new moon days. If this were the case, it would be a sabbath, with less than the usual claim to be kept holy.

9. I will ask you one thing; Is it lawful on the sabbath days] επειδὴν ὑμεῖς τι εἰσεστε: I will ask you; which is laudable on the sabbath. The stop is better placed after *ὑμεῖς*, not after *τι*, as our translators read it. This is confirmed by Matt. xxi. 24, and Luke xx. 3. These two sentences, the same in sense with this passage in the authorised version, have a different Greek. In these we find λαοῖς *ινα* translated *one thing*, words which are not met with here.

12. And continued all night in prayer to God] εἰ τῇ προσευχῇ τοῦ Θεοῦ: in the house of prayer to God, in a chapel

called a προστυχη. The word bears the same meaning in Acts xvi. 13.

17. And he came down with them, and stood in the plain] επι τοκου πεδιου: *on a level place*. From this spot, the Saviour preached the sermon on the mount, and hence it was probably from a level place on the hill side. Compare this passage with Matthew, chap. v.

35. And ye shall be the children of the Highest] υἱοι Τύπτου: *sons of the Highest*. Our translators seem to have varied the word on purpose that they should not give to good men a title already given to the Saviour himself in i. 32; as in Matt. v. 9, they changed ‘Sons of God’ into ‘Children of God,’ seemingly for the same reason. In each case their reverence for the Saviour seems to have led them to conceal the true force of the title.

41. The mote . . . the beam] το καρφος . . . τη δοκος: *the chaff . . . the splinter*.

CH. VII. 2. Centurion’s servant, who was dear unto him] δούλος . . . δις η αυτῷ ειντιμος: *slave, who was valuable to him*. Our translators have not liked to show the state of slavery; and have softened many expressions relating to it. The centurion himself does the same in verse 7, and calls the man his servant. See πολυτιμος, *of great value*, in Matt. xiii. 46.

5. He hath built us a synagogue] τη συναγωγη αυτος ωκοδομησεν ήμιν: *he built the synagogue for us himself*. The article marks that the one synagogue belonging to the village is here spoken of; as we might say ‘The parish church.’ The tense of the verb also helps to point to a well-known event; it is the aorist, or historian’s tense. The pronoun is emphatic; for which reason it is placed late in the English sentence, though early in the Greek.

8. For I also] και γαρ εγω: *for I*. *Kai γαρ* has no more than the force of ‘For.’ So also in xi. 4.

22. The blind see] τυφλοις αναβλεποντος: *receive sight, or see again*. Such is the force of the preposition prefixed to the verb.

38. Stood at his feet behind him] στασα οπισω παρα τους ποδας αυτου: *standing behind by his feet*. Such would be her

position standing near any one who lay on a couch at meat. He leaned on his left arm. His head was near the front, and his feet near the back of the couch.

38. With tears] τοις δακρυσι : *with her tears.* The Greek article calls for the English pronoun.

47. For she loved much] ὅτι : *therefore she loved much.* This is not the usual meaning of the word, but it is fully supported by the context.

CH. VIII. 3. Herod's steward] επιτρόπου : *deputy,* perhaps lieutenant of a province under the king.

23. They were filled with water] συνεπληρώνυτο : *they were being filled.* The verb is in the imperfect tense, as in Matt. viii. 24, the boat was being covered with the waves ; and in Mark iv. 35, it was now filling.

25. What manner of man is this?] τις αὕτη οὐτος, εστιν : *who then is this?*

31. Into the deep] εἰς τὴν αβύσσον : *into the bottomless pit.* In Rev. xx. 3, Satan is cast into the bottomless pit.

33. Were choked] απεπνιγμένοι : *were drowned.*

CH. IX. 1. Gave them power and authority over all devils, and to cure diseases] επι τα πάντα τα δαιμόνια, καὶ νοσους θηραπεύειν : *over all the demons, and to cure diseases.* There is a definite article in the Greek before demons, but not before diseases. This should be attended to in the translation to explain the opinions of the time. So in xvi. 22, &c., the angels ; in x. 20, the spirits. We may remark that the New Testament only mentions one διάβολος or spiritual devil ; that word is never used in the plural except for men, meaning ‘Slanderers.’

10. Into a desert place belonging to the city called Bethsaida] περιστεραί : *belonging to a city called Bethsaida.* It is more than probable that Luke, and those for whom he wrote, were equally unacquainted with this city. Hence he speaks of it as ‘A city.’ It is important to mark this indefiniteness, as it is peculiar to Luke, while Matthew and Mark are more definite.

18. As he was alone praying, his disciples were with him] καταπορεύονται : *apart, but not quite alone.* Our translators follow the Vulgate.

24. Whosoever will save his life shall lose it : but whosoever will lose his life] ὁς γαρ αὐτοὶ θελητοὶ φυχὴν αὐτοῦ σωσαι, απολεσεῖ αὐτην· ὃς δὲ απολεσθῇ: *whoever shall wish to save his life will lose it; and whoever shall lose his life.* In the first case there is an intention marked, in the second there is not.

34. They feared as they entered into the cloud] εφοβηθησαν διότι τῷ εκείνους εἰσελθειν εἰς τὴν νεφέλην: *they feared as those entered the cloud.* The apostles feared as Jesus, Moses, and Elijah, entered the cloud.

36. And when the voice was past] εἰ τῷ γενεσθαι τὴν φωνὴν: *when the voice came.* The same expression of εἰ τῷ with an infinitive, is met with in iii. 21, viii. 40, ix. 18, x. 38, &c.

38. A man of the company] αὐτὸς απὸ τοῦ οχλοῦ: *a man of the crowd,* and not one of the disciples who formed the company with Jesus. The authorised version sometimes translates this Greek word ‘people’ and sometimes ‘multitude,’ changing about very unnecessarily.

39. He suddenly crieth out] *it suddenly crieth out,* that is the spirit within the man. The translators here have distinguished between him and it, and mean that the man cried out, whereas the Greek means that the spirit cried out.

42. And healed the child] καὶ ιασάτο τὸν παιδία: *and healed the young man.* Παις is a word denoting youth rather than childhood. In kindness it was applied to servants; as in English we say, my boy, or, my lad.

51. When the time was come that he should be received up] εἰ τῷ συμπληρωσθαι: *when the time for his being received up was completed, or was now come.*

CH. x. 1. Other seventy also] καὶ ἄτερον, ἴβδομηνοντα: *seventy others also,* not a second body of seventy.

21. Jesus rejoiced in spirit] τῷ πνευματι: *in his spirit.* The English pronoun is used in the same sense as the Greek article in matters personal.

24. And have not seen] καὶ οὐκ εἶδον: *and did not see.* The one tense means lately, the other, long ago.

30. Fell among thieves] λῃσταῖς: *robbers,* men who robbed by violence, not by craft.

34. Pouring in oil and wine] *πειχεων*: *pouring on him*, not into his wounds. The wine might be thought good for bruises; and the oil was always welcome in a climate where the skin, when exposed to the air and the sun, is apt to crack with dryness.

41. Thou art careful and troubled about many things] *μεριμνας*: *thou art over careful*. This verb has the same meaning in Matt. vi. 34.

CH. XI. 6. In his journey is come to me] *παρεγενετο εξ οδου προς με*: *is come to me from a journey*.

7. Are with me in bed] *μετ' εμου εις την κοιτην εσσιν*: *are gone with me to bed*. Such is the force of the preposition with the accusative case. See Mark ii. 6, he was gone into a house. Moreover, they used to sleep on a bed, not in a bed. See note on xvii. 34.

33. 34. Candle . . . candlestick . . . light of the body] *λυχνον . . . λυχνιαν . . . λυχνος του σωματος*: *lamp . . . lampstand . . . lamp of the body*. The one word should be kept through all the sentence, or the true meaning is lost.

36. The bright shining of a candle doth give thee light] *ο λυχνος τη αστραπη φωτιζη σε*: *the lamp lighteth thee with its shining*. As often remarked, the Greek article is to be translated by the English pronoun.

40. Did not he that made that which is without make that which is within also?] *το εξωθιν, και το εσωθιν*: *the outside . . . the inside also*.

CH. XII. 15. For a man's life consisteth not in the abundance of the things which he possesseth] *οτι ουκ ει τω πεισσευται τινι η ζων αυτου εστιν ει των υπαρχοντων αυτου*: *for when any one hath abundance, his life doth not consist of his possessions*. This seems to be the literal meaning of a rather awkward sentence.

49. What will I, if it be already kindled?] *ει ηδη αρνθη*: *but that it be already kindled*. *Ei* is often used to express a wish.

54. When ye see a cloud rise out of the west, straightway ye say there cometh a shower;] *την οφελην*: *the cloud*. This

was a well-known appearance, and it is spoken of as such with the definite article. It is mentioned in the history of Elijah, in 1 Kings xviii. 44.

CH. XIII. 3. Ye shall all likewise perish] ὥσαυτως : *thus.* ‘Likewise’ no longer means ‘In like manner,’ but simply ‘Also.’ Throughout the whole New Testament we must change ‘Likewise’ into ‘In likewise,’ or ‘In like manner,’ or into something of the same force.

4. Upon whom the tower in Siloam fell] σφ' οὓς επεσεν
ο πύργος ον τῷ Σιλωαμ : *on whom the tower fell in the Siloam.* The Siloam was a brook outside the city wall, into which a tower belonging to that wall might fall if the foundations gave way. The authorised version makes the tower stand in the Siloam, not beside it.

4. That they were sinners] ὅτι οὗτοι οφελεται εγενότο : *that they deserved it ;* or more literally, that they were debtors to that extent. We thus distinguish between the expressions in this verse and in verse 2.

12. Thou art loosed from thine infirmity] της ασθενειας σου : *thy weakness.* She became strong.

15. From the stall] απὸ της φατνης : *from the manger.* The word is so translated in ii. 16, when Jesus is laid therein as in a cradle.

23. Lord, are there few that be saved ?] οι σωζομενοι : *Lord, are they that are being saved few ?* The participle is in the present tense with a future meaning. The authorised version has almost a past meaning.

25. And he shall answer and say unto you] και αποκριθεις
ερει ιμιν : *then he will answer and say unto you.* The change in the mood of the verb proves that here begins the second half of the sentence. See the use of *και, then,* explained in note on Matt. xv. 6.

32. I shall be perfected] τελειουμαι : *I shall have ended.* I must die.

CH. XIV. 4. He took him, and healed him, and let him go] απιλνσει : *sent him away.*

7. They chose out the chief rooms] τας πρωτοκλισιας : *the first couches ;* and so in the next verse.

9. The lowest room] τον εσχατον τοκον : *the last place* ; and so in the next verse.

21. The streets and lanes of the city] τας πλατειας και πυμας : *the open squares and streets*.

32. Desireth conditions of peace] ερωτα τα προς ειρηνην : asketh for peace, or about peace. So τας περι Μαρθαν και Μαριαν : means only Martha and Mary. John xi. 19. Such a redundancy is not uncommon.

Ch. xv. 29. Do I serve thee] δουλεια σοι : *do I slave for thee*. The son uses the stronger word in reproach.

Ch. xvi. 3. I cannot dig] σκαπτειν ουχ ισχυω : *I am not strong enough to dig*. See note on Matt. xxvi. 40, where the same correction is made in giving to this verb its more exact meaning.

15. Before men . . . in the sight of God.] ενθεωπιον των ανθρωπων . . . ενωπιον του Θεου : *in the sight of men . . . in the sight of God*. It is as well not to vary the translation unnecessarily.

20. And there was a certain beggar] πτωχος δι τις ην : *and there was a certain poor man*. It is by no means necessary to suppose that Lazarus in the parable was a beggar. The word is used in Matt. v. 3, blessed are the poor.

Ch. xvii. 7. Will say unto him by and by] ενθως : *at once*. Moreover the stops are misplaced, and this word belongs to the second half of the verse, which should be read, ‘Will say unto him as he cometh in from the field, go at once.’

9. Doth he thank that servant] μη χαριν εχει τη δουλη εκεινη : *doth he feel thankful to that slave*. It is true that the phrase χαριν εχει σοι means ‘I give thanks to thee,’ because, being in the first person, the speaker gives utterance to his feelings ; but in the text where utterance is not implied, this phrase only means, ‘To have thankfulness.’ See Heb. xii. 28.

18. This stranger] ο αλλογενης ουτος : *this foreigner*. The word means, of a different race, and marks the Jewish opinion that Samaritans were not Israelites, and, perhaps, even not children of Abraham. This verse will give us better sense if we read it as a question.

33. Shall preserve it] ζωγονος αυτην : *will keep it alive.*

34. Two men in one bed] επι κλινης μιας : *on one bed.* We must not take liberties with the translation to make it conform to our modern customs. The poor men in that climate lay down on the bed in the same clothes that they wore by day.

CH. XVIII. 9. He spake this parable unto certain which trusted in themselves] προς τινας : *about some*, or towards some. See xix. 9, and Heb. i. 8, and iv. 13, for this use of the preposition.

11. The Pharisee stood and prayed thus with himself] σταθεις προς εαυτον, ταυτα προσυχετο : *stood by himself and prayed thus.* He perhaps stood in one of the courts which the other was not allowed to enter.

12. I give tithes of all that I possess] παντα δσα κτωματι : *of all that I get*, that is the tenth of his income, not of his possessions. Our translators followed the Vulgate.

15. They brought unto him also infants] και τα βρεφη : *their infants also.* The article is used for the pronoun.

42. Thy faith hath saved thee] σιωπη σε : *hath healed thee.* It is so translated in xvii. 19. When speaking about matters of religion, this verb may be translated "to save," when about diseases of the body, "to heal."

CH. XIX. 1. And passed through Jericho] διηρχετο : *was passing through Jericho.* The event therefore happened in that town, not after Jesus had quitted it.

9. And Jesus said unto him] προς αυτον : *of him*; literally towards him. See the same use of this preposition in xviii. 9, and in Heb. iv. 13.

10. The Son of Man is come to seek and to save that which was lost] το απολωλος : *what is lost.* Such would be the words used by a speaker at the time. The historian, writing a little later, would say, "what was lost."

13. He called his ten servants] καλιστας δι δεκα δουλους ειαυτου : *he called ten of his slaves.* He may have had more slaves than ten.

14. But his citizens] οι δι πολιται αυτου ; *but his fellow citizens.* The Latin word *civis* in the same way means a

' Fellow citizen ;' and in English the words "Our countrymen" mean "Our Fellow-countrymen."

23. I might have required mine own with usury] *σὺ τούτῳ*
εἴπεις αὐτῷ: *I might have received it with usury*, both re-
 quired it and got it. See iii. 13, where this word is properly
 translated in the authorised version.

43. Thine enemies shall cast a trench about thee] *χαράκα*:
a mound. It was not uncommon for a besieging army to
 make a mound round a city almost as high as the city walls,
 and thus to put themselves more nearly on a level with the
 garrison.

48. Were very attentive to hear him] *εξερέματο αὐτοῦ*
ἀκοντῖ: *hung round him to hear him*.

CH. xx. 16. God forbid] *μη γενοίτο*: *we hope not*. Although
 the words in the authorised version express not unfairly the
 wish and exclamation of the speakers, it seems by no means
 right to introduce the name of God when it is not in the
 Greek.

17. And he beheld them, and said] *δὲ δε, εμβλεψας αὐτοῖς,*
εἰπε: *and looking at them, he said*.

35. But they which shall be accounted worthy] *οἱ δὲ κατα-*
ξιωθεῖτες: *but they that have been counted worthy*. The par-
 ticiple is in the past tense.

36. They are equal unto the angels] *ισαγγελοι*: *like angels*.
 The Greek is by no means so exact as are the words of the
 authorised version.

36. And are the children of God] *καὶ εἰς οὐσίαν τοῦ Θεοῦ*:
and are sons of God. The translators seem to have changed
 the word to avoid calling anybody but the Saviour a son of
 God. But it is necessary to a right understanding of this
 phrase to show how it is used on all occasions.

43. Till I make thine enemies thy footstool] *ὑποστόδιον τῶν*
ποδῶν σου: *a footstool for thy feet*. The redundancy in
 the Hebrew expression is worth remarking.

47. Greater damnation] *περισσότερον κρίμα*: *a heavier judg-*
ment. The former word is taken from the Vulgate, and is
 unnecessarily severe.

CH. xxi. 8. I am Christ] *εγώ εἰμι*: *I am he*, namely, he

that is expected. It seems unnecessary for the translators to insert the word Christ.

9. The end is not by and by] οὐκ εὐθίως το τέλος : *the end is not at hand.* The words 'by and by' have changed their meaning since King James's time, as before remarked. See xvii. 7.

22. For these be the days of vengeance] ἡδικηστις : *of punishment.* The former word is unnecessarily severe. It follows the *ultio* of the Vulgate.

26. Things which are coming on the earth] τη οἰκουμένη : *the world*, namely, that part of the earth that is inhabited, not as the Vulgate has it, *universus orbis*.

CH. XXII. 20. This cup is the new testament] η καίνη διαθήκη : *the new covenant.* Our translators followed the Vulgate.

25. Are called benefactors] Εὐεργεταί : *Euergetes.* This had been a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.

28. In my temptations] εν τοις πειρασμοις μου : *in my trials.* The Vulgate has *temptatio*, and our translators have followed it.

29. 30. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom] καγὼ διατίθεμαι ὑμῖν, καθὼς διεθέτο μοι ὁ πατὴρ μον βασιλείᾳ, οὐα εσθίετε καὶ πινετε επι της τραπέζης μου ε τη βασιλείᾳ μου : *and as my Father appointed unto me a kingdom, I appoint unto you that ye may eat and drink at my table in my kingdom.* The editor of the Alexandrian MS. rightly understood the passage when he inserted the word διαθήκη, a covenant ; and then without changing the order of the words, we read : *and I appoint unto you a covenant, as my Father hath appointed unto me a kingdom, so that ye may eat and drink at my table in my kingdom.*

36. He that hath a purse, let him take it, and likewise his scrip ; and he that hath no sword, let him sell his garment, and buy one] καὶ ὁ μη εχω, πωλησάτω το ἵματιον αὐτου, καὶ αγοραστε μαχαιρα : *and he that hath neither, let him sell his cloak ; and let him buy a sword.*

66. The elders of the people] το πρεσβυτεριον του λαου : *the*

body of elders of the people, that is, the presbytery, or legal assembly.

70. Ye say that I am] *ιμεις λεγετε οτι εγω ειμι*: *ye say; I am.* The word *οτι* introduces a speech or an assertion, and must be omitted in English, when the speech is in the first person and in the very words of the speaker. It belongs not to ‘*ye say*,’ but to the previous ‘*he said*.’ The same correction must be made in John xviii. 37.

CH. xxiii. 2. Christ a king] *χριστος βασιλεα*: *an anointed king.* Here, perhaps, both translations should be given, to put the English reader on a level with one who reads the original; because the word Christ has two meanings.

8. Some miracle done by him] *τι σημειον*: *some sign*, meaning some work done by him as a miraculous sign from heaven. The word explains the opinion of the Jews, that miracles were wrought as signs.

11. Herod with his men of war] *συν τοις στρατιωμασιν αυτου*: *with his guards.* The Romans did not allow him more than a small body of men.

17. At the feast] *κατα ιορην*: *At every feast.* So in xxii. 53, *καθ' ημεραν*, *daily*; John v. 4, *κατα καιρον*, *every season.*

20. Willing to release Jesus] *θελων*: *wishing.* He was more than willing.

32. Two other, malefactors] *ιτιποι δυο χακουργοι*: *two others, malefactors.* The authorised version almost includes the Saviour in the number of the malefactors, which the writer certainly did not mean to do.

33. The place, which is called Calvary] *τον τοπον τον χαλουμενον Κρανιον*: *the place called Kranion.* This word the Vulgate had translated *Calvaria*, and hence our translators borrowed the word *Calvary*. *Κρανιον* and *Calvaria* are the Greek and Latin for a scull.

42. When thou comest into thy kingdom] *εν τη βασιλειᾳ σου*: *when thou comest in thy kingdom.* It means, when thou comest again to earth in thy power. The translators were misled by the Vulgate. The word ‘kingdom,’ however, is clearly used in this sense in the Lord’s Prayer.

44. Over all the earth] *εφ' ολην την γην*: *over the whole*

land. The Greek will bear either meaning, and therefore it is right to take that which presents the least difficulty.

46. Into thy hands I commend my spirit] *παραβιβωμαι* : *I commit.* Our translators have unfortunately followed the Vulgate, which has *commendo*. These words are from Psalm xxxi. 5.

54. And the sabbath drew on] *καὶ σαββατοῦ εγένετο* : *and a sabbath was dawning.* From this it would seem that Luke considered that the day began according to the Roman custom of reckoning, at midnight, not according to the Jewish custom of reckoning, at the previous sunset.

CH. xxiv. 5. And as they were afraid, and bowed down their faces to the earth, they said unto them] *these said unto them.* No pronoun is introduced into the Greek, but such is clearly the meaning. The women were afraid, and these two men spoke unto the women.

13. 15. Two of them went Jesus went with them] *ησαν πορευομένοι συνπορευέτο αὐτοῖς* : *were going went with them.* The Vulgate does not distinguish between the tenses, and our translators follow it.

18. Art thou only a stranger] *σὺ μόνος παροικεῖς* : *dost thou alone sojourn.* The authorised version would require the adverb *μόνος*.

26. Ought not Christ to have suffered these things] *τὸν Χριστὸν* : *the Christ.* That Jesus suffered these things proves that he was the looked-for Christ.

38. Why do thoughts arise] *διαλογισμοί* : *doubts.* See note on ii. 35, where the same correction has been made.

49. Tarry ye in the city of Jerusalem] *tarry ye in the city.* The word Jerusalem is wanting in several of the best MSS. It is one of the numerous glosses added by late copyists to explain the text ; it is, however, found in the Alexandrian MS., and a comparison of the half-dozen earliest MSS. shows that in the gospels the Alexandrian MS. is that in which the copyist most ventured to act as an editor. In that MS. a large part of the variations are evidently made by design not by accident, and they consist, as in this case, the insertion of a word to make plain a passage which ht otherwise be misunderstood.

JOHN.

CH. I. 2. The same was in the beginning with God] οὐτος
 ην εν αρχῃ προς τον Θεον : *the same was with God in the [first]*
beginning. The position of the words εν αρχῃ show that they
 are used emphatically for the first beginning, namely, that
 mentioned in the book of Genesis, to distinguish it from the
 beginning of the gospel, which the Evangelist is now writing
 about. To give this emphasis in English, we place the words
 later in the sentence. In 1 John iii. 8, η αρχῃ is also placed
 emphatically at the beginning of the sentence when it means
 the first beginning ; and we shall see in 1 John ii. 7, that
 η αρχῃ, when not used emphatically, means the beginning of
 Christianity.

3. All things were made by him] δι' αυτου : *through it,*
 namely, the Word. The Greek may mean either 'Him' or
 'It ;' but as the Word is not spoken of as a person till verses
 14, 15, the neuter pronoun 'It' seems more suitable. For
 the use of this preposition δια, see note on Matt. i. 22. It
 expresses the instrument, not the original cause.

3. 4. And without him was not anything made that was
 made. In him was life] κατ χωρις αυτου εγενετο ουδε ον.
 Ο γεγονει εν αυτω ζωη ην : *and without it was not made anything*
whatever. *What was made by means of it was life.* In this
 way some critics divide the sentence, placing the stop before
 δι γεγονει, and thus give to this difficult passage a meaning
 which better agrees with the first three verses of Genesis,
 from which the writer seems to have borrowed part of his
 expressions. Had the writer meant what the authorised
 version means, he would, perhaps, have written, ουδε εν των
 γεγοντων : *nothing whatever of the things that were made.*
 Ουδε εν is literally *no single thing.* To show that εν αυτω
 may be translated 'By means of it,' see Matt. ix. 34, εν τω
 αρχοντι των δαιμονων, *by the chief of the demons.* Acts iv. 9,
 εν τινι, *by what means;* Acts xi. 14, εν οις, *by means of which.*
 The whole of the proem may be thus paraphrased :

[This is the history of a new or spiritual creation and] in

the beginning [of what we are now writing about] was the Word [the divine command, or uttered wisdom], and the Word was with God, and the Word was God. The same was with God in the [former] beginning [when to bring about the creation of the material world, he gave utterance to his word, and said, Let there be light]. All things were made through it [now spiritual matters as then material matters], and without it was not anything made whatever. What was [now] made by means of it was life [life immortal, as light was before made], and the life [if we may compare together the two creations] was the light of men. And the light shineth in the darkness [of heathen and Jewish ignorance], and the darkness perceived it not.

5. The darkness comprehended it not] *αυτο ου κατελαβεν*: *perceived it not*. The word 'Comprehend,' taken from the *comprehenderunt* of the Vulgate, is of doubtful meaning. It might be misunderstood to mean 'embraced.' See, however, Acts iv. 13, where this Greek verb means 'Perceived.'

8. He was not that Light] *ουκ η εκεινος το φως*: *he was not the light*. The Latin Vulgate uses the word *ille* for the article, and hence our translators use the word 'That,' but there is no reason for this departure from the Greek.

9. Which lighteth every man that cometh into the world] *ο φωτιζει πατρα αιθρωποι ερχομενοι εις τον κοσμον*: *that lighteth every man as it cometh into the world*. The participle may indeed agree with either the light or the man; but the phrase, 'Cometh into the world,' is not so suitable to denote the birth of a man as of a religion from heaven.

15. Is preferred before me] *εμπροσθει μου γεγονεν*: *was preferred before me*. The same correction must be made in verse 30.

15. For he was before me] *οτι πρωτος μου ην*: *for he was my superior, or my chief*. See Acts xxviii. 7, *ο πρωτος της νησου*: *the chief of the island*. The same correction must be made in verse 30.

16. And grace for grace] *και χαρις αντι χαριτος*: *and grace upon grace*.

21. Art thou that prophet] *ο προφητης*: *the prophet*. As in verse 8, our translators have used the word 'That' for an

emphatic article. The person meant is the prophet promised in Deut. xviii. 15, a passage quoted in Acts iii. 22.

31. And I knew him not] *καὶ γω* : *and even I knew him not.* The *γω* is emphatic, and is best expressed by “even I.”

33. And remaining on him] *and abiding on him.* This verb was so translated in verse 32, and it is of the first importance that it should be alike in both places. We thus mark the agreement between what John saw, and what he was told that he should see.

42. Cephas, which is by interpretation, a stone] *which is interpreted Peter, or a rock.* The double translation is here necessary; the Greek to show the sound, and the English to show the meaning. See Matt. xvi. 18. Our protestant translators had no wish to connect these two passages, and have here taken care to give to Peter’s name the less dignified meaning of a stone.

51. Ye shall see heaven open] *τον ουρανον: the heavens.* See note on Matt. xii. 1, and Acts i. 10. But in this gospel the word is only used in the singular, bearing sometimes one meaning and sometimes the other.

CH. II. 3. And when they wanted wine] *και ἵστημασθε οὖν: and when the wine was at an end.*

4. What have I to do with thee] *τι εμοι και σοι: what is that to thee and me.* Such is the literal meaning of the words. It is only when words convey no meaning in their natural sense that we are at liberty to use them in an idiomatic and less natural sense. In Mark i. 24, and v. 7, these words are used in their idiomatic sense; but here it is unnecessary to do such violence to language. The idiomatic use of the words in Mark, *τι ἡμιν και σοι,* may be compared with Anacreon’s *τι γαρ μαχαισι καρμοι:* what have I to do with battles! they both belong to Alexandrian or Hellenistic Greek. So also Anacreon, like the writers of the New Testament, uses *παις* for a servant, not for a son. He also writes, *Θελω λιγειν Ατρειδας:* I wish to speak about the Atreidae; as Paul writes in Romans iv. 6, *Δαυιδ λιγει τον μακαρισμον, &c.:* David saith about the blessedness, &c. He also uses *ει μη, but, except,* in the place of *αλλα, but, on the other hand.* See note on Luke iv. 26. From these, and

many other peculiarities, we see that if the poems which pass under the name of Anacreon are in any respect the works of that ancient author, they have since his time received a modern Alexandrian dress.

8. The governor of the feast] τῷ ἀρχιτρικλίῳ : *the chief guest*, or literally, the person lying on the chief couch.

14. The changers of money. 15. The changers' money] τοὺς κερματιστὰς . . . τὸν χαλλυβιστῶν τὸ κερμα : *the money changers . . . the bankers' money*. The second of these two words means equally those who change money and those who give interest for money; but it may as well be distinguished from the former, in the English as it is in the Greek.

17. The zeal of thine house] ὁ ζῆλος τοῦ οἴκου σου : *zeal for thy house*. Qualities of the mind, such as zeal, faith, grace, have the article in Greek when it is not wanted in English; and the genitive case is as often 'for' as 'of.' So in verse 16, the phrase 'house of merchandise,' or 'house for merchandise,' shows how in English also the two prepositions may be interchanged.

18. What sign shewest thou unto us, seeing that thou doest these things?] τι σημεῖον δεῖκνεις ἡμῖν, ὅτι ταῦτα ποιεῖς : *what sign shewest thou unto us why thou doest these things?*

20. Forty and six years was this temple in building] ἀκοδαιμόνη ὁ ιαος ὁτος : *hath this temple been in building*. This less accurate use of the aorist is not uncommon in the New Testament, and the circumstances of the case make it clear that this is the sense of this passage.

According to Josephus (*Antiq. xiv. 16, 4*), Herod began to reign at the time of the fast, that is, soon after Michaelmas, or at the beginning of the Jewish year, in the consulship of Agrippa and Gallus, or B.C. 37; and he began to rebuild the temple towards the end of the eighteenth year of his reign (*Antiq. xv. 11, 1*). This was probably in the summer of B.C. 18. Forty-six years from the commencement of the building bring us to the summer of A.D. 28; and the Saviour, speaking shortly before the Passover, could hardly have made the above remark before the spring of A.D. 29. These considerations make it probable that the whole passage from ii. 13, to iii. 21, belongs to the second Passover, where we

find it in the other gospels : because the date which we must assign to the crucifixion is the Passover in A.D. 29.

23. At the Passover, in the feast day] *εν τῷ πασχα εἰς τὴν ἑορτήν* : *at the Passover, at the feast.* As the Passover feast lasted for several days, the word "day" is very improperly inserted.

CH. III. 3. Except a man be born again] *γεννηθῆναι αὐτῷ* : *be born from above.* So it is translated in verse 31. Nicodemus indeed shows that he understands it as meaning a second time, but by translating *αὐτῷ* "from above," we still leave it to mean a second birth.

10. Art thou a master of Israel] *ὁ διδασκαλός* : *the teacher.* What rank Nicodemus held that he should be called the teacher rather than a teacher is unknown, but so he is styled.

15. But have eternal life. 16. But have everlasting life.] The Greek words are the same in both places, and our translators have done very wrong to vary them to avoid using the same words again so soon. Indeed the use of the same words a second time seems to mark for us that the Saviour's speech ends with verse 15, and that with verse 16 begin the remarks of the Evangelist. Where, however, the speech ends is not to be determined with any certainty. The same difficulty about the limits of a speech occurs again towards the end of this chapter, where, however, the speech seems to end at verse 32.

19. And this is the condemnation, that light is come into the world] *τὸ φῶς* : *the light.* The article may remind us that the Evangelist means to style the Saviour himself the Light, as explained in ch. i. 6-10.

33. He that hath received his testimony hath set to his seal that God is true] *ὁ λαβὼν* : *he that did receive.* The words in the authorised version seem indefinite, and to mean 'Whoever hath received.' But the words in the Greek mean one known person who did receive the Saviour's testimony, perhaps the apostle John. The Evangelist thus seems to separate himself from the apostle; and relates that "the "apostle who did receive the witness of Jesus set his seal "that God is to be trusted. For Jesus, whom God sent,

"speaketh the words of God." See note on xix. 35, where the apostle John seems again spoken of without being named..

CH. IV. 6. Jacob's well] *πηγὴν τοῦ Ιακώβ*: *Jacob's spring.* See verses 11 and 12, where *φρήση* is a well, as distinguished from a spring.

27. And marvelled that he talked with the woman] *with a woman.* There is no article in the Greek. The disciples wondered at his talking with any woman whatever.

29. Is not this the Christ?] *μητὶ ὅτος εἰτίν ὁ Χριστός*: *is this the Christ?* See note on Matt. xii. 23, for the power of *μητὶ*, which asks a question when the speaker is at least doubtful what answer he shall receive.

40. They besought him that he would tarry with them; and he abode there two days]. The change of verb from 'tarry' to 'abide' is very unnecessary; they are the same in the Greek.

43. Now after two days] *ταῦτα δύο ἡμέρας*: *the two days,* those spoken of in verse 40.

CH. V. 2. At Jerusalem by the sheep-market] *επὶ τῇ προβατίνῃ*: *by the sheep gate.* The Greek leaves us in doubt what word ought to follow the word 'Sheep.' But Nehemiah (iii. 32) tells us that one of the gates of the city was so named.

4. At a certain season] *χαρα καιρού*: *at certain seasons,* or from time to time. So in Luke ii. 41, *χατ' ετος*, *yearly.* Acts xx. 20, *χατ' οἰκους*, *from house to house.*

13. A multitude being in *that* place] *οχλοῦ*: *a crowd.* In verse 3, *πλῆθος* was translated multitude; and it is better throughout to use the word 'Crowd' for *οχλος*. In vi. 22, the authorised version translates *οχλος* 'People'; in Luke xi. 27, 'Company'; and in Luke xix. 3, 'The press.' All such unnecessary change of words should be avoided.

18. But said also that God was his father] *αλλα καὶ πατεραίδιον εἶπε τοὺς Θεούς*: *but also called God his own father.*

31. If I bear witness of myself, my witness is not true] *οὐκ εστίν αληθῆς*: *is not to be trusted.* The word *αληθῆς* bears three meanings, 'True,' 'Truthful,' and 'Trustworthy'; and

in the New Testament it more often means ‘Trustworthy.’ A witness, speaking in his own favour, may often say what is true; even if not so, but he believes it, he may be truthful; but his leaning towards himself makes him not trustworthy. See viii. 13–17, where the force of this word is proved with equal clearness. For “True” in the New Testament the word usually is *ἀληθινός*. The above correction must be made in iii. 33.

35. He was a burning and a shining light] ὁ λυχνός ὁ καίμανος καὶ φαίνεται: *the lamp that burneth and shineth.* These words, though not a direct quotation, seem an allusion to Isaiah lxii. 1. We may remark that in i. 6–10, the Evangelist tells us that John was not the light, but that Jesus himself was. Hence it is important not to use the word “light” when the Evangelist says “lamp.”

39. Search the scriptures] *ye search the scriptures*, and ye are therefore clearly inconsistent.

44. The honour that cometh from God only] περα του μονού Θεου: *from the only God.* As the Jews were surrounded by Pagans who believed in numerous gods, it was natural for the Jews at all times to assert that Jehovah was the only God, an assertion which in our days seems less necessary.

CH. VI. 1. After these things] μετα ταῦτα: *after this*, or afterwards.

14. When they had seen the miracle that Jesus did] σημεῖον: *the sign.* The miracles are usually spoken of as signs from heaven, and the literal translation is quite safe from being misunderstood.

21. Then they willingly received him into the ship] πθιλον οὐκ λαβεῖν αὐτὸν εἰς το πλοῖον: *then they wished to receive him into the boat*, but it was not necessary, because the boat at that moment reached the land. So also in verse 24, ‘they took shipping,’ should be, ‘they entered into the boats.’

32. Moses gave you not that bread from Heaven] οὐ Μωϋσῆς διδάσκει ὑμε το αρτον εἰς τον ουρανον: *it is not Moses who hath given you the bread from heaven.* The stress of the negative is upon Moses. The words mean, ye are in possession of bread from heaven, but it is not Moses who hath given it to you. We must mark the different tenses of the

verb. In verse 31 it is "he gave them;" here it is 'hath given to you.'

36. Ye also have seen me, and believe not] ὅτι καὶ ἴωραχατε με, καὶ οὐ πιστεύετε: ye have even seen me, and yet believe not. See note on xv. 24, where καὶ is translated "and yet."

40. And I will raise him up at the last day] αναστηνώ: that I should raise him up. The verb may be taken in either mood, but in the verse before it was clearly used in a subjunctive sense, and there is no reason why it should be translated differently in the two verses. In verse 44 we must make the same correction to the authorised translation.

41. Murmured at him] περὶ αὐτοῦ: about him. We see in verse 43 that their murmurs were in private to themselves, and not addressed to him.

70. And one of you is a devil] διαβόλος: an accuser, or traitor. Our translators followed the Vulgate.

CH. VII. 18. He that speaketh of himself] αφ' εαυτοῦ: from himself. The use of the English preposition 'of' has in part changed since king James's time.

18. He that seeketh his glory that sent him, the same is true] αληθῆς εστι: he that seeketh the glory of Him that sent him, is to be trusted. See note on v. 31.

21. 22. And ye all marvel. Moses therefore gave unto you circumcision] and ye marvel thereat. Moses gave unto you the circumcision. The sense clearly declares that the word 'Therefore' or 'Thereat' belongs to the first sentence, not to the second.

34. Where I am, *thither* ye cannot come] where I go ye cannot come. The difference in the Greek between 'am' and 'go' depends on the accent, and as the accents are not used in the oldest and best MSS., we may choose whichever makes the best sense. The same alteration should be made in verse 30.

35. The dispersed among the Gentiles] τῶν διασπορῶν τῶν Ἑλλήνων: the dispersed among the Greeks. διασπορά is a technical word, meaning the Israelites abroad; but as the force of the genitive case that follows it is certainly doubtful, it may mean either the dispersed among the Greeks, or the Greek Jews who are dispersed. At any rate there is no

reason why the translator should change the word ‘Greeks’ into ‘Gentiles.’ The change was made on the authority of the Vulgate. Greeks and Gentiles, indeed, may possibly here both mean the same persons; for if a teacher left Judæa to preach among the Gentiles, it would probably be in the first instance among the Greeks of Asia Minor, or Alexandria, or Cyprus, or Greece proper, the countries through which the apostles travelled. On the other hand, it is by no means improbable that in this Gospel, by Greeks the writer meant Greek Jews, who are elsewhere called Grecians or Hellenists. Such seems the meaning of the word in xii. 20.

45. Then came the officers to the chief priests and Pharisees; and they said unto them] *ειπον : and these said unto them*. The former came, and the latter spoke; and the change of person is marked by the new pronoun. See note on xix. 35, and on Luke ix. 36, for the same change of person marked by the pronoun.

52. Out of Galilee ariseth no prophet] *εγγειρται : hath arisen*. The verb is in the past tense. None of the prophets mentioned in the Old Testament were Galileans.

CH. VIII. 7. Let him first cast a stone at her] *τον λιθον : the stone*. Such is the literal translation, and the article may point to the law of Moses.

13. Thou bearest record of thyself; thy record is not true] *οὐκ εστιν αληθῆς : is not to be trusted*. A person’s opinion of himself might be true, even though it ought not to be trusted. The same correction must be made in verses 14, 16, and 17. These verses prove the meaning of the word in the clearest manner. The Jewish law did not say that the witness of two men was always true, but that it was to be believed or taken for true.

14. But ye cannot tell] *οὐκ οἶδατε : ye know not*.

26. But he that sent me is true] *αλλ' ὁ πεμψας με αληθῆς εστι : moreover he that sent me is to be trusted*. Αλλα has the same meaning in xvi. 2, and elsewhere.

34. Is the servant of sin] *δουλος εστι της ἀμαρτιας : is the slave of sin*. Although in cases like this, in which the social rank is not described, there may sometimes be a reason for

rendering δουλος, servant, as being a less offensive word; as when the apostle calls himself the servant of God; yet here the Greek and English idioms are alike; they both call a man the slave of sin.

40. But now ye seek to kill me] νυν δε: whereas. Νυν is here used argumentatively, without any regard to the time present. See note on 1 Cor. xiii. 13.

44. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it] ὅταν λαληται τοι φευδος, εκ των ιδιων λαληται ὅτι φευρται εστι και ο πατηρ αυτου: when any one speaketh a lie, he speaketh after the manner of his kindred, for his father also is a liar. When a Greek verb has no nominative case before it, we usually supply a 'he' or 'it,' and thus definitely point to one mentioned in the preceding sentence. But this will sometimes mislead us. There are many sentences in the New Testament where we must supply an indefinite nominative, as, some 'person' or 'any one.' See note on Acts xiii. 42. See also Luke iii. 14, where we must read 'Some soldiers.'

58. Before Abraham was, I am] πριν Αβρααμ γενεσθαι, εγω ειμι: before Abraham was born I was he. See iv. 26, and viii. 24, where these words are rightly translated 'I am he,' I am the expected Messiah; and the tense of the preceding verb here makes it necessary to translate them, 'I was he.' The beggar also in ix. 9, uses the same words to make himself known, and says εγω ειμι, I am he.

CH. X. 25. Ye believed not] ου πιστεύετε: ye believe not. There is no ground here for changing the tense.

33. Makest thyself God] ποιεις σιαυτον, θεον: makest thyself a god. Surrounded as the Jews were with idolaters, and thoroughly polytheistic as was the Greek language, we must not, unless the sense makes it necessary, insert the definite article before the word θεον, which is what we seem to do if in the English we omit the indefinite article. In verses 35 and 36 the definite article is used in the Greek, and therefore no article is required in the English.

36. I am the son of God] νιος του Θεου ειμι: I am a son of God. Here it is as necessary to change the definite of the authorised version into the indefinite, in the case of the

word ‘son’ as it was in the sentence last quoted in the case of the word ‘God.’ In xi. 4, in the authorised version, we rightly find ‘the Son of God,’ because the definite article is there used in the Greek.

Ch. xi. 10. In the night, he stumbleth, because there is no light in him] *εν τῷ αὐτῷ: because the light is not on him.* The Greek preposition fully bears this, the more natural sense.

11. Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep] *κακομηντας: is at rest.* The Greek word is ambiguous as we find in verse 13; and we shall there see that the Saviour purposely left the disciples in doubt whether he spoke of the rest of sleep or the rest of death. But our translators followed the Vulgate.

12. If he sleep] *if he rest;* with the same ambiguity as before.

27. The Christ, the son of God, which should come into the world] *ὁ ερχόμενος: he that was to come into the world.* These are three separate titles of the Saviour.

37. This man, which opened the eyes of the blind] *αὐτὸς: this one.* For the sake of exactness, in passages which are sometimes quoted controversially, we should not introduce the word ‘Man’ unnecessarily.

38. It was a cave, and a stone lay upon it] *στήσαντο επ' αὐτῷ: lay against it.* The opening was probably on the side, not on the top.

Ch. xii. 6. And had the bag] *το γλωσσοχομον: the box.* This word always means a chest made of wood or something hard. The same correction should be made in xiii. 29.

6. And bare what was put therein] *βαστάζει: he took,* meaning he stole.

17. The people therefore that was with him when he called Lazarus out of his grave, bear record]. The best MSS. have *ὅτι, that, not ὅτε, when;* *bear witness that he called Lazarus out of the tomb.* Μνημονος, is a tomb, not a grave.

21. Sir, we would see Jesus] *κύριε: Lord, we wish to see Jesus.* Our translators have not liked to give a title of the

same respect to Philip as to Jesus. But since it is so in the Greek, it is not for us to alter it.

27. Father, save me from this hour]. It would be better to place the mark of interrogation after these words, instead of before them. They are part of the Saviour's question. He asks whether he shall use these words, and determines not.

38. Lord, who hath believed our report?] τις επιστευσε την ακοην ημων: *who hath believed what we heard?* So should these words be translated in Isaiah liii. The prophet there means to blame himself with the rest for not believing what he had heard. That is the sense in which they are here quoted; and yet more certainly is it the sense in which they are quoted by Paul, in Romans x. 16.

40. He hath blinded their eyes, and hardened their heart] These verbs have no nominative before them in the Greek, and therefore the translator rashly supplied the word 'he,' and the reader understands God as the agent meant. But a reference to Isaiah will teach us that the meaning is, *this people hath blinded their eyes and hardened their heart lest they should see.*

CH. XIII. 2. And supper being ended] καὶ δειπνου γενομένου: *and as they were at supper.* Our translators misunderstood the *cœnâ factâ* of the Vulgate, which means 'Supper being prepared.'

3. That he was come from God, and went to God] καὶ προς τὸν Θεόν ὑπάγει: *and was going to God.*

10. He that is washed needeth not save to wash *his* feet] ὁ λελουμένος . . . νιψασθαι: *he that hath been bathed needeth not save to have his feet washed.* We may thus distinguish between the two Greek words for the greater and the lesser washing.

21. He was troubled in spirit] τῷ πνευματί: *in his spirit.* The Greek article has the force of the English pronoun.

23. Now there was leaning on Jesus' bosom one of his disciples] ανακειμένος εν τῷ κολπῷ του Ιησοῦ: *lying at meat in Jesus' bosom.* As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back

on his next neighbour was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which should not be heard by the other disciples.

25. He then lying on Jesus' breast saith unto him] επι-πεσων δε εκεινος επε το στηθος του Ιησου : *leaning back on Jesus' breast.* This was the natural action of the person who lay the foremost of the two, when going to whisper to the one behind him. The question and answer, as to who would be the traitor, is thus given in this gospel, in a far more clear and detailed manner than in the others. The other evangelists seem hardly aware that the conversation passed in a whisper. The attitude of the Saviour and his disciples at the last supper may guide us in our difficulty when we observe that according to Matthew, Mark, and Luke, this supper was the Passover supper ; but according to John, the Passover fell on the Saturday after the crucifixion. In Exodus xii. 11, we learn that the Passover was eaten standing, with the loins girded and the shoes on the feet, as ready for a journey. Hence it would seem more likely that the gospel of John is right in saying that this was not the Passover supper.

CH. xiv. 16. Another comforter] αλλος παρακλητος : *another advocate.* It is so translated in 1 John ii. 1.

CH. xv. 24. But now have they both seen and hated both me and my Father] νυν δε και ιωραχασι, και μεμισηκασι και επε και τον πατερα μου : *whereas they have even seen them and yet have hated both me and my Father.* Νυν δε is usually used argumentatively without any regard to the present time. The second και has the more important force of then, secondly, or yet, which is strengthened by the help of the first.

CH. xvi. 1. That ye should not be offended] ινα μη σκαρδαλισθητε : *that ye be not made to sin.*

8. He will reprove the world of sin and of righteousness] ελεγξει : *he will convince the world.*

11. Because the prince of this world is judged] κεκριται : *hath been judged.*

33. That in me ye might have peace] εν εμοι : *by means of me.* See note on i. 3, 4.

CH. XVII. 7. Now they have known] γνωσαν : *they know.* In this verb the past tense must always be rendered into English by our present tense.

11. Through thine own name] εν τη ονομαστι σου : *in thy name.* This preposition is so translated in the next verse, and there is no reason it should be otherwise here. The same correction should be made in verse 17 and verse 19.

15. Keep them from the evil] εκ του πονηρου : *from evil.* The English language rejects the article in this case. If the article must be used, we must write *the evil one.*

24. That they be with me where I am] ενοι ειμι εγω : *where I am going.*

CH. XVIII. 15. Simon Peter followed Jesus, and so did another disciple] και ο αλλος μαθητης : *and the other disciple,* probably the apostle John. Compare xx. 2, where he is described with the distinctive addition, "whom Jesus loved."

17. Art not thou also one of this man's disciples?] μη και συ : *art thou also?* Mn asks a question when the answer is not expected to be affirmative. See Matt. xii. 28, and Rom. ix. 20. The same correction should be made at verse 25. In verse 26 the slave asks the question in the different form, when he feels sure that the answer ought to be affirmative.

20. I ever taught in the synagogue, and in the temple] εν συναγωγη, και εν τω νεφω : *in synagogue, and in the temple.* There is no article before the word synagogue. There were many synagogues in which the Saviour taught.

24. Now Annas had sent him bound unto Caiaphas] αποστειλε αυτον ο Αννας διδεμενον προς Καιαφαν : *Annas sent him bound to Caiaphas,* that is, now sent him, not previously, as the authorised version seems to mean.

31. It is not lawful for us to put any man to death] ουκ εξοτιν : *it is not permitted to us.* The Jews thought that it was lawful, but the Romans would not permit them to carry their law into effect so far as to put a man to death.

XIX. 2. A purple robe] ιματιον : *cloak,* such a garment

as Jesus wore every day, but distinguished by the colour. In Matthew it is called a soldier's cloak, or *χλαμυς*.

25. Mary the *wife* of Cleophas] *Μαρία ἡ τοῦ Κλωπᾶ*: *Mary the mother of Clopas*. The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In the other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, *a thief*. Paul tells us that the Saviour after his resurrection was seen by James (1 Cor. xv. 7), which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.

35. And his record is true; and he knoweth that he saith true] *καὶ αληθινὴν αὐτοῦ ὁστιν ἡ μαρτυρία· κἀκεῖνος οἶδεν, ὅτι αληθὴν λέγει*: *and his record is true; and that man knoweth that he saith what may be trusted*. Here we may see the difference between *αληθινός*, *true*, and *αληθῆς*, *trustworthy*; and also that this remark is addressed argumentatively to some person who had denied the statement made in the preceding verse, that both blood and water flowed from the Saviour's wound. The two pronouns distinguish between John who gave the testimony and "that man," whoever he may have been, who denied it. See note on Luke ix. 34, where, in the same way, the pronoun *εκεῖνος* is introduced to mark a change of persons.

42. Because of the Jews' preparation day] *διὰ τὴν παρεσκευὴν τῶν Ιουδαίων*: *because of the preparation of the Jews*. It was a ceremony rather than a day that was spoken of; and this seems to have been celebrated in the evening, twenty-four hours before the Passover supper. And here we may remark that this Evangelist seems to differ from the others as to the day of the crucifixion. In all it took place before the evening ceremony called the preparation. But in this the day of preparation is a Friday, and ends with that ceremony. In the others it begins with that ceremony on Thursday evening. The other Evangelists place the crucifixion on Thursday, but this places it on Friday.

CH. XX. 8. And he saw and believed] *believed her*; that
F

is, that the body had been stolen away, as Mary told him. And the next verse adds, ‘for as yet they knew not the scripture, that he must arise from the dead.’ Hence we must take the liberty of adding “her” or making some other addition after the word “believed.”

CH. XXI. 15. Lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee] *αγαπας με πλειον τουτων; . . . συ αιδας οτι Φιλω σε: lovtest thou me more than these do? . . . thou knowest that I love thee dearly.* In some such way it is desirable to mark the change of verb from one of coldness to one of greater warmth. The *τουτων* is rather ambiguous, whether it mean these things, that is, more than thou lovest the nets and boats, or these persons, that is, more than thy fellow disciples love me. That the latter is the meaning is made probable by the emphatic change of verb in the answer; and also by the slight *με* in the question, in place of the more emphatic *σου*, which the other meaning would require.

THE ACTS OF THE APOSTLES.

CH. I. 3. To whom also he shewed himself alive after his passion] *after his suffering.* The authorised version has here kept the Latin word, which is now hardly used by any but Roman Catholics.

4. But wait for the promise of the Father] *the Father's promise.* In the Greek of the New Testament the genitive case has several uses, but in English we distinguish between what we may call the active and the passive genitive. We use them both when we say, ‘The Father’s promise of the Holy Spirit,’ ‘John’s baptism of the Saviour.’

6. Lord, wilt thou at this time restore again the kingdom to Israel?] *ει ει τω χρονω τουτω αποκαθιστασις την βασιλειαν τω Ισραηλ: wilt thou not at this time restore the kingdom to Israel?* *Ei* is often used to express a wish; and when it asks a question it must do it so as to show the speaker’s wish. See Luke xix. 42.

7. The times or the seasons, which the Father hath put in his own power] οὓς ὁ πατὴρ θέτει σε τη̄ εἰδία εἰκονοσιά : *which the Father hath appointed by his own authority.* The authorised version follows the Vulgate. See i. 3, iv. 9, and xi. 14, for „ used for “ by means of.”

10. While they looked stedfastly toward heaven] εἰς τὸν οὐρανόν : *towards the heavens.* The Greek singular requires the English plural. So in ii. 34, the Greek plural requires the English singular. It is only by an irregularity in the English language that in ii. 5, we translate τὸν οὐρανόν, *heaven.* When we say, every nation under heaven, it would be more regular to say, under the sky or the heavens. See note on Matt. xiii. 1, 2.

13. They went up into an upper room, where abode both Peter, &c.] εἰς τὸ ὑπερῷον, οὐ πάσαις καταμενούσις : *into the upper room, where were awaiting.* This was, perhaps, the upper room mentioned in Luke xxii. 12, where the last supper was eaten. Hence the use of the definite article.

20. His bishoprick let another take] τὴν επισκοπὴν αὐτοῦ : *his charge, or overseership.* It was one of the commands to the translators from King James, that they were not to put aside the ecclesiastical words, which had come into use chiefly through the Vulgate. Hence the use of the word ‘Bishoprick’ in this place.

Ch. II. 3. And there appeared unto them cloven tongues] καὶ ἀφθοναὶ αὐτοῖς διαμερίζομεναι γλωσσαῖς : *and there appeared scattered among them tongues.* So in the Egyptian sculptures the glory on a man’s head is represented as a flame or tongue of fire, not as in the later pictures in the form of a ring of light encircling the head.

3. And it sat upon each of them] *one sat upon each of them.* The verb has no nominative case; we must supply that which best suits the sense.

22. A man approved of God among you by miracles] αὐτὸς ἀπὸ τοῦ Θεοῦ αποδειγμένος εἰς ὑμᾶς δυναμεῖς : *a man from God marked out unto you by mighty works.*

23. Him, being delivered ye have taken] εἰδότον : *being delivered up, or betrayed.* The same mistake was made in Mark ix. 31.

23. And by wicked hands have crucified and slain] *προσ-*
πηξαντες ανειλατε: *have nailed up and slain*. One is almost
as literal as the other, but as the writer has not used the
usual word *σταυρω*, to crucify, it is as well to mark the
change.

33. Being by the right hand of God exalted] *τη δεξιᾳ ουν-*
του Θεου ἐψηθεις: *being exalted to the right hand of God*.
So also in v. 31. In vii. 55, 56, Jesus is described as stand-
ing at the 'right hand of God.' See note on Matt. v. 21,
and on Mark xi. 17, for other places where the dative case
has been mistranslated.

34. For David is not ascended into the heavens] *εις τους*
ουρανους: *to heaven*. See note on i. 10.

42. They continued stedfastly in the apostles' doctrine and
fellowship] *ησαν δι προσκαρτερουντες τη διδαχη των αποστολων,*
και τη κοινωνια: *they gave themselves continually to the teach-*
ing of the apostles, and to the distributing, that is, to listening,
and to acts of charity. See Phil. i. 5, and iv. 15, for this
use of *κοινωνια*.

47. The Lord added to the church daily such as should
be saved] *τους σωζομενους*: *such as were being saved*.

CH. III. 13. Hath glorified his son Jesus] *τοι παιδα αὐτου*
Ιησουν: *his servant Jesus*. *Παιδις* is used throughout the New
Testament as a kind and endearing word for servant, as we
use boy and lad, and thus use a term of youthfulness instead
of a term of inferiority. So also correct in verse 26, and in
iv. 27 and 30.

15. The prince of life] *τοι αρχηγος της ζωης*: *our great*
leader unto life. A leader must be leader of somebody, and
hence the Greek article requires the pronoun in English, as,
our leader, or your leader. The genitive case *ζωης* means
'For Life,' as in John ii. 17, we have written, "For thy
house," instead of "Of thy house." The English word
'prince' is of very uncertain meaning, and we may as well
use the more definite word 'leader,' not only here, but in v.
31, Heb. ii. 10, and xii. 2, in all which places the meaning
will be made more clear by the change.

16. And his name through faith in his name hath made
this man strong, whom ye see and know; yea, the faith

which is by him hath given him this perfect soundness] καὶ επὶ τῇ πίστῃ τοῦ ονόματος αὐτοῦ, τούτου ὁ θεωρεῖτε καὶ οἰδατε εστέρενσε. Τὸ ονόμα αὐτοῦ καὶ ἡ πίστις ἡ δὲ αὐτοῦ εἰδώλη αὐτῷ την ὀλοκληρίαν: and through faith in his name he hath strengthened this man whom ye see and know. His name, and the faith which is by him, hath given to this man this soundness. The placing the stop before τὸ ονόμα instead of after it, makes sense of what was before nonsense. The translators were misled by the first verb having no nominative. We must supply ‘He,’ or ‘God,’ a nominative often omitted by the Jews in very reverence.

19. When the times of refreshing shall come] ὅπερις αὐτὸθιστος: so that the times of refreshing may come.

20. Which before was preached unto you] τοι προεχειρισμένοις ὑμῖν: who was before appointed for you.

CH. IV. 13. Unlearned and ignorant men] αγραμμάτοις καὶ οἰδιταῖς: unlettered and common men.

24. Lord, thou art God, which hast made, &c.] δισποτα, σὺ ὦ Θεος: O Sovereign, thou art the God who made, &c. The word ‘Lord’ is our translation of κυριος, and had therefore better not be used here. We ought also to show the definite article before the word Θεος whenever the English will allow us, because Θεος is not a proper name.

25. Thy servant David; 27. Thy holy child Jesus] Δαυὶδ παιδὸς σου: thy servant David; τοι ἀγίοις παιδὰ σου Ἰησοῦν: thy holy servant Jesus. Our translators have not chosen to apply to the Saviour a word of no higher dignity than that applied to David. But the word παις bears that meaning in the New Testament and in the Septuagint. See Luke vii. 2, 3, where the δουλος or slave of the centurion is mentioned by the historian. But when the centurion himself speaks of him, he calls him ὦ παις μου, my servant. The word in classical Greek means a son or daughter, a child in respect of parentage, and thence afterwards it came to mean a child in respect of youthfulness, and a child in respect of the obedience required. It is a custom common to all languages, in politeness to those who are our inferiors in rank, to speak of them as if they were our inferiors in age, and to call servants lads and maids. This correction must also be made

in iii. 26. In Matt. xii. 18, our translators have used the word 'servant' for *παῖς*, though applied to the Saviour.

33. And great grace was upon them all] *χαρὶς τε μεγάλη*
ηὐ εἰπεὶ παντας αὐτοὺς : and there was great favour towards them all, from those who were rich enough to help them. The word *χαρὶς* has many meanings, which are for the most part lost in the word 'grace,' of the authorised version. We find in Heb. xii. 28, let us have *thankfulness*; in 2 Cor. viii. 1, *the godly munificence*, in both which cases the authorised version uses the word 'grace.'

34. Neither was there any among them that lacked] *οὐδὲ γαρ οὐδεὶς τις : for no one was in want.* The *γαρ*, *for*, proves that *χαρὶς* in the last verse meant the kindness whereby they were maintained.

CH. v. 9. To tempt the spirit of the Lord] *πειρασμὸς τοῦ πνεύματος χριστοῦ : to try the spirit of the Lord ; to try whether the Almighty would detect and punish the fraud.* See note on Luke iv. 12.

21. All the senate of the children of Israel] *πασας τὴν γερουσίαν : the assembly of elders.* The high council or sanhedrim was the presbytery or assembly of seventy elders, although in this verse the writer of the Acts certainly seems to speak of them as if they were separate bodies.

30. Whom ye slew and hanged on a tree] *οὐ νμεῖς διεχειρίσασθε, κρεμαστάντες ἐπὶ ξυλοῦ : whom ye hanged on a tree and slew.* In the Greek, the slaying is the second of the two actions. The same mistake occurs in x. 39.

31. To be a prince and a Saviour, for to give repentance to Israel] *αρχηγὸς καὶ σωτῆρα : a leader and a Saviour.* The word 'prince' is not sufficiently exact.

37. In the days of the taxing] *ἐν ταῖς ἡμέραις τῆς απογραφῆς : in the days of the registering.* See note on Luke ii. 1.

42. In the temple, and in every house] *κατ' οἴκους : from house to house.*

42. Preach Jesus Christ] *εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν : preach the good tidings of Jesus the Christ, or of Jesus being the Christ.*

CH. VII. 5. Not so much as to set his foot on] *οὐδὲ*

βημα ποδος: not a standing-place for his foot. See note on iii. 15, for this use of the genitive.

19. To the end they might not live] *ιις το μη ζωογονισθαι*: that they might not be saved alive.

20. And was exceeding fair] *αυτειος τῳ Θεῷ*: fair before God. This may perhaps mean "divinely fair," but as the meaning is doubtful it is as well to be literal.

22. And Moses was learned in all the wisdom of the Egyptians] *ιπαιδευθη*: was taught, or educated. The word describes his education under Pharaoh's daughter.

23. And when he was full forty years old; 30. And when forty years were expired] *ως δε επληρουτο αυτῷ τεσσαρακονταετης χρονος—και πληρωθειστω ετῶν τεσσαρακοντα*: and when he was nearly forty years old—and when forty years were completed. From the change of tense it would seem that the writer did not mean to add together the two sums of forty years and say that Moses was then eighty years old, as the Hebrew writer says he is, in Ex. vii. 7.

29. Was a stranger in the land of Midian] *παροικος*: a pilgrim. All residence out of Palestine was by the Jews called a pilgrimage. So the same correction should be made at verse 6; and in Eph. ii. 19, the word 'foreigners' should be corrected into 'pilgrims.'

34. I have seen, I have seen the affliction of my people] *ιδων ειδον*: I have looked and have seen.

37. A prophet shall the Lord your God raise up unto you of your brethren, like unto me] *ως εμοι*: as he raised up me. The same correction must be made in iii. 22. See a similar passage in 1 Cor. vii. 7, *ως εμαυτον*: as I wish myself. In each case we must in English supply the verb from the former part of the sentence.

45. Which also our fathers, that came after, brought in with Jesus] *ην και εισηγαγον διαδικαμενοι οι πατερες ήμων μετα Ιησουν*: which also our fathers, holding it by succession, brought with Joshua. The ark was handed down through a succession of priests or judges from Joshua to David. Here, as in Heb. iv. 8, it is desirable to distinguish between Jesus and Joshua, though the names are the same in the Greek.

55. 56. Heaven, the heavens] *τον ουρανον, τους ουρανους*:

the heavens, heaven. We must put singular for plural, and plural for singular, to express the Hebraism.

60. He fell asleep] *εκοιμηθη*: *he entered on his rest*, or died.

CH. VIII. 4. 5. Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria] *οι μεν ουν διασπαρεντες δηλθον . . . Φιλιππος δε κατελθων*: *then they that were scattered went about . . . and Philip went down.* These two sentences form a whole. Their connection is marked by the particles *μεν* and *δε*.

10. This man is the great power of God] *οιτος εστιν η δυναμις του Θεου η καλουμενη μεγαλη*: *this man is the power of God, which is called great.* The word *καλουμενη* is inserted in the best manuscripts.

11. He had bewitched them with sorceries] *ταις μαγιαις εξστακεναις αυτων*: *he had astonished them with his magic.* As Simon may have belonged to the sect called Magians, it is important to keep the Greek word 'Magic' in the translation. The Greek article before the word 'Magic' here has the force of the English pronoun.

16. Only they were baptized] *βιβαστισμενοι οπηρχον*: *they had been baptized.*

20. Thy money perish with thee] *το αργυριον σου σου σου ειναι εις απωλειαν*: *thy silver perish with thyself.* In verse 18 money was spoken of; but here the kind of money is described. The words *σου σου* are emphatic; 'may thy money perish and thyself with it.' The apostle wishes that Simon and his money may both perish.

33. In his humiliation his judgment was taken away] *η κρισις αυτου*: *the judgment against him.* In English we have two genitive cases, one may be called active, and one passive; as, the judge's judgment of the accused. The Greek genitive in the New Testament bears either meaning, and the context in each case must determine which.

CH. IX. 20. He preached Christ, that he is the son of God.] The better MSS. have, *he preached Jesus, that he is*

the son of God. Jesus is a proper name, Christ at that time was a title. The proposition was that Jesus was the son of God, or that Jesus was the Christ. It was not till a later period that the word 'Christ' was used as a proper name.

22. But Saul increased the more in strength] μαλλος, ενεδυναμουτο: *was the more strengthened*, in his mind; or encouraged.

24. But their laying await was known of Saul] η επιβουλη αυτων: *their plots*; the same correction should be made in xx. 3.

25. Let him down by the wall in a basket] καθηκαν δια του τειχους, χαλασατες εν σπυρῳ: *sent him down along the wall, letting him down in a basket.* For δια, with the same force, see note on Luke v. 19. The same words are used in 2 Cor. xi. 33, showing the close intimacy between the apostle Paul and Luke the writer of the Acts.

35. And all that dwelt in Lydda and Saron saw him, and turned to the Lord] και ειδον αυτον παντες οι κατοικουντες Λυδδαν και του Σαρων, οιτινες επεστρεψαν επι του κυρου: *and all that dwelt in Lydda and Saron, and had turned to the Lord, saw him.* Οιτινες distinguishes, and usually gives a reason argumentatively. See its use in notes on Rom. ix. 4 and Phil. iv. 3. Because they had turned to the Lord, they gained the opportunity of seeing him.

Ch. x. 22. Was warned from God by an holy angel] εχρηματισθη ιπο αγγειου αγιου: *was warned by an holy angel.* The additional words are quite unnecessary. See note on Matt. ii. 12.

Ch. xi. 17. God gave them the like gift as he did unto us, who believed] εδωκεν αυτοις ο Θεος ως και ήμει, πιστινσασι: *God gave to them the like gift as to us, on believing.* The adjective 'believing' belongs to both pronouns, 'them' and 'us.'

20. Spake unto the Grecians] *unto the Greeks.* Such is the reading of the best MSS., though without any change in the meaning. By Greeks is meant Jews speaking Greek, both here and also probably in John vii. 35.

26. They assembled themselves with the church] συναχθησαν επι τη εκκλησιᾳ: *they were well received in the church, they*

were received with the rest as equals. This seems to point by contrast to the next occasion when Paul and Barnabas preached in Antioch, when a quarrel arose in the same congregation. See xv. 2. In Matt. xxv. 35, this verb is used for receiving with hospitality.

CH. XII. 4. After Easter] μετα το πασχα: *after the Passover.*

7. A light shined in the prison] εν τω οικηματι: *in the room*, meaning the prison, though it is not so stated.

8. Cast thy garment about thee] περιβαλον το ιματιον σου: *thy cloak.* It is the shape of the cloak which requires the action here described.

13. Peter knocked at the door of the gate] την θυραν του πυλωνος: *the door of the porch.* This passage fixes the meaning of the word, which should be so translated elsewhere.

19. Commanded that they should be put to death] εκελευσεν απαγθηναι: *to be punished*, literally to be led off, meaning to the appointed punishment whether death or otherwise.

21. Sat upon his throne] επι του βηματος: *upon the judgment seat*, or, more literally, upon the standing-place, or raised platform, on which his chair was placed. See xxv. 10, and Rom. xiv. 10, for the proofs of this word's meaning.

22. And the people gave a shout] ο δημος: *the assembly of the people*, being a lawfully-constituted assembly, not a crowd gathered together accidentally. Our translators followed the Vulgate.

23. Gave up the ghost] εξεψυξεν: *died*, or gave up his life.

CH. XIII. 1. Manaen, which had been brought up with Herod] συντροφος: *the schoolfellow of Herod.*

2. As they ministered to the Lord] λειτουργουντων δι αυτων τη χεριω: *as they publicly served the Lord*, or performed public worship.

4. They departed unto Seleucia] κατηλθον: *they went down to Seleucia.* That town was on the coast, and was the port of Antioch. Hence the expression 'went down.'

6. A certain sorcerer] τινα μαγον: *a certain Magian*, one of that eastern sect.

7. Which was with the deputy of the country, Sergius Paulus] $\tauῷ ἀρχικατῷ$: *the proconsul Sergius Paulus.* We have a coin of Cyprus in the reign of Claudius, which says that the island was governed by a proconsul. The same correction must be made in xix. 38.

18. And about the time of forty years suffered ~~he~~ their manners in the wilderness] $επροφαφορσεν αὐτοὺς ἡ τῷ ἀρημῷ$: *he nourished them in the desert.*

27. Because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him] $τούτοις αγνοοῦσταις, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατα πάν σαββάτου ακαγονοκομεῖσας, ξερνατες επληρώσας$: *not knowing him, yet by condemning him, have fulfilled the voices of the prophets, &c.* *Kai*, like the corresponding Hebrew particle, is more than a conjunction, and here means 'Yet.'

33. The second psalm]. The best MSS. have the *first psalm*. If this correction is right, the order of the Psalms must then have been different from what it now is.

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath] $μεταξὺ το μεταξὺ σαββάτου$: *in the week between.* The word $σαββάτου$ is rightly translated 'week' in Matt. xxviii. 1. In this verse moreover the best MSS. drop many words which seem to have been added as a gloss to explain what meant the same, but was told almost too shortly to be clear. It stands thus; *and when they were gone out some begged that these words might be preached to them in the week between.* Some critics defend the translating $μεταξὺ$ by 'afterwards' or 'next,' though it is, to say the least, a very unusual meaning of the word.

43. Now when the congregation was broken up] $λυθείσης δὲ τῆς συναγωγῆς$: *and when the synagogue was broken up.* It was on the sabbath, and perhaps an assembly of Jews only, for which reason the Gentiles wished to be preached to on a week day.

CH. XIV. 13. The priest of Jupiter, which was before their city] $τοῦ Διὸς τοῦ αὐτοῦ πρὸ τῆς πόλεως$: *of the Jupiter, that was before the city.* There were probably several

temples there to this God; this one was without the walls.

17. Rain and fruitful seasons] *ὑετούς καὶ καιρούς καρποφόρους*: *rains and fruitful seasons*, meaning the rainy seasons. Such an expression is suitable for southern climates, though unknown in our island climate.

21. And had taught many] *μαθητευσάστις ἵκανος*: *and had made disciples of many*.

23. And when they had ordained them elders] *χειροτονούσαστις*: *chosen*, by show of hands, not by laying on of hands, as the word ‘ordained’ implies.

27. All that God had done with them] *ὅσα εποίησεν ὁ Θεός μετ' αὐτῶν*: *all that God had done through them*. Though the authorised version follows the Greek, word for word, it by no means gives the true meaning. The same correction must be made in xv. 4.

CH. xv. 5. But there rose up, &c.] This is a speech, though not so introduced. It requires an addition, thus, ‘*But [said they] there arose*,’ &c.

11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they] *πιστεύομεν σωθῆναι καθ' ἡν τροπού κάκεινος*: *we believe that . . . men are saved, and in the same manner do they*.

21. For Moses of old time hath in every city them that preach him] *εκ γενεῶν αρχαῖων κατὰ πόλεις τοὺς κηρυσσούτας αὐτούς ψήσι*: *from generations of old hath in every city them that preach him*; that is, the Mosaic law had and still hath its hearers.

26. Men that have hazarded their lives for the name of our Lord Jesus Christ] *παραδεδώκοσι τας ψυχας αὐτῶν*: *who have given up their lives*, devoted themselves.

32. And Judas and Silas, being prophets] *προφῆται*: *ready speakers*. The word bears either meaning, but the context here proves that this is the right one.

33. They were let go in peace] *μετ' εἰρήνης*: *with good wishes*. Such is the force of the preposition. They were sent away with the words “may peace be with you.”

37. And Barnabas determined to take with them John] *εβούλευσάτο*: *counselled*. So it is in the best MSS.

CH. XVI. 11. Therefore loosing from Troas] *αναχθέντες*: *setting sail*. More literally, being launched forth.

12. Which is the chief city of that part of Macedonia] *ἥτις εστι πρωτη της μερίδος της Μακεδονίας πόλις*: *which is the chief of its district, a city of Macedonia*. Livy tells us that the Romans on conquering Macedonia and putting down the monarchy, divided the kingdom into four districts (lib. xlvi. 29). This city, then, was the capital of one of these districts.

13. And on the sabbath] *τῇ τε ἡμέρᾳ τῷ σαββατῷ*: *and on the sabbath day*. In numerous places our translators have unnecessarily added the word ‘Day,’ but here they have as unnecessarily omitted it.

13. Where prayer was wont to be made] *οὐ ενομίζετο προσευχὴ εἰσαι*: *where there was allowed to be a house of prayer*. For this meaning of *προσευχή* see note on Luke vi. 12; for the use of the passive form of *ενομίζετο* see note on Luke iii. 23.

20. And brought them to the magistrates] *τοῖς στρατηγοῖς*: *to the captains*; the city was under military government, and the Roman captains were the only magistrates.

22. And commanded to beat *them*] *ῥαβδίζειν*: *to beat them with rods*. These rods were the instruments of punishment carried by the Roman lictors. In 2 Cor. xi. 25, Paul mentions his having been thus beaten with rods.

33. And washed *their stripes*] *ελουσεν απὸ τῶν πληγῶν*: *washed them from the stripes*, from the dirt of the stripes.

34. He set meat before them] *παρεθνήστραπιζεῖν*: *he set out a table*.

34. And rejoiced, believing in God with all his house] *καὶ παλλιασατο πανοικι, πεπιστευκως τῷ Θεῷ*: *and rejoiced with all his house, believing on God*. The adverb *πανοικι* can hardly apply to “believing.”

36. And the keeper of the prison told this saying to Paul] *ὁ δισμοφυλαξ*: *the jailor*. The word is so translated in verse 23, and the same person is here spoken of.

CH. XVII. 1. Where was a synagogue of the Jews] *ἡ συναγωγὴ*: *the synagogue*, that belonging to all the neighbourhood.

5. And sought to bring them out to the people] *αγαγεῖν εἰς τοὺς δημοὺς*: *to bring them into the assembly of the people.* The assembly was sitting as a court of justice.

22. I perceive that in all things ye are too superstitious] *κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρεῖν*: *rather superstitious.* Such is the force of the comparative, and it is still further softened by the *ὡς*, as if ye were. Paul would not use rudeness to his Pagan hearers when wishing to gain their attention.

23. As I passed by, and beheld your devotions] *τα σεβασμάτα ὑμῶν*: *your objects of devotion*, such as statues, altars, and temples.

23. Whom therefore ye ignorantly worship] *ὅτι οὐν αγνοοῦντες ευσεβεῖτε*: *whom therefore ye worship without knowing.*

25. Neither is worshipped with men's hands] *θεραπεύεται*: *is ministered unto*; is served as by servants.

31. He will judge the world in righteousness by *that man* whom he hath ordained] *εἰς αὐτὸν*: *by a man.* There is no article to make it 'The man'; and Paul, preaching to Gentiles who had never before heard of the Saviour, would naturally mention him for the first time as a man whom God ordained.

C H. XVIII. 2. A certain Jew named Aquila]. This name in the Greek is Aquilas, and it is as well to give to it the masculine termination, to distinguish it from the names of women.

10. For I have much people in this city] *λαος, εστι μοι πολὺς*: *for there is much people for me*, perhaps ripe for conversion, but not yet converted.

12. Gallio was the deputy of Achaia] *Γαλλιωνος δὲ αυθιπατευοντος*: *and when Gallio was proconsul*, which was the well-known title of the Roman governors.

24. Born at Alexandria, an eloquent man] *ανηρ λογιος*: *a learned man*, literally, a man of words. He was probably a grammarian or a critic, a class of scholars famous in Alexandria. Eloquence never flourished in that city.

25. This man was instructed in the way of the Lord] *κατηχομένος*: *was being taught.* He was not yet instructed. Our translators followed the Latin Vulgate, *erat edocitus*;

and these words had been used by one who knew but little of Latin.

CH. xix. 14. A Jew, *and* chief of the priests] Ιουδαῖον αρχιερέως: *a Jewish high priest.* This title by no means denotes a rank so high as chief of the priests. There were often many high priests in the same city. See, among other passages, Mark xi. 27; xiv. 43, to show that there were many such in Jerusalem. On the other hand, see Acts v. 24, where, by a use of words not uncommon, the chief of all is called simply the priest.

15. Jesus I know, and Paul I know] τὸν Ἰησοῦν γνωσκώ
καὶ τὸν Παύλον επισταμαι: *Jesus I acknowledge, and Paul I understand.* It is as well to distinguish between the two verbs. Moreover, the speaker does not mean that he had been acquainted with Jesus.

17. And this was known] τούτο διεγνωστο γνωστός: *and this became known.* Such is the force of this verb.

19. And they counted the price of them] τας τιμας: *the value.* The estimated value may have been very different from the price. The same correction has been made in Matt. xiii. 46.

23. There arose no small stir about that way] περὶ τῆς ὁδοῦ: *about the way,* meaning the way of the Lord.

24. Brought no small gain unto the craftsmen] ἐπράσιαν: *no small work,* which was of course gainful. Compare verse 25.

30. Paul would have entered in unto the people] εἰς τὸν δημόν: *into the assembly of the people.* An assembly legally constituted. See xvii. 5.

33. And they drew Alexander out of the multitude] εἰς δὲ τὸν οχλον προβιβάσας Αλέξανδρον: *and they pushed Alexander out of the crowd.*

33. And would have made his defence unto the people] ηθελεν απολογησθαι τῷ δημῷ: *wished to speak his defence before the assembly of the people,* a meeting legally assembled in the theatre.

34. Great is Diana of the Ephesians] ἡ Αρτεμίς: *the Diana.* There were many goddesses, or rather statues, of that name, and hence the article may have been used to dis-

tinguish this particular goddess. See note on Luke i. 68, the God of Israel.

35. The city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter] *τεωχορον ουσαν της μηγαλης Αρτεμιδος και του Διονυσους*: *temple-keeper of the great Diana, and of that which fell from heaven.* The city of Ephesus used on its coins that remarkable title of temple-keeper or temple-sweeper to Diana. There were in the city two statues of that name, one celebrated for its size and beauty, called the Great Diana, and one of great age and of a rude style of art, which, like many such statues of unknown origin, were said to have fallen from heaven. This latter statue is well known on the coins. The statues of Ephesus may be explained by those of Athens, where there were three Minervas, namely, the Great Minerva, the Minerva of ivory and gold, and the Minerva which fell from heaven.

38. The law is open] *αγοραιοι αγοραι*: *the law courts are open*, or court days are being held. *Αγοραιοι* is an adjective, and so we must suppose either courts or days to be understood.

CH. xx. 3. He purposed to return through Macedonia] *εγενετο γνωμη*: *it became his purpose*, or he changed his purpose. We have made the same correction in xix. 17.

4. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before, tarried for us at Troas] *Συνεπειτο δε αυτω αχρι της Ασιας Σωπατρος Πυρρου Βεροιατος Θισσαλονικεων δε, Αρισταρχος και Σεκουνδος, και Γαιος Δερβαιος και Τιμοθεος· Αστιανοι δε Τυχικος και Τροφιμος· οιτοι προελθυτες εμεινον ημας εν Τρωαδι: and Sopater of Berea, the son of Pyrrhus, accompanied him as far as Asia. And of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus; these went on before and tarried for us at Troas.* The authorised version does not distinguish between the one friend, who travelled all the way with Paul and the writer, and the six friends who went on before and waited for him at Troas.

9. Fell down from the third loft] *επιστη, από τοῦ τριστεγοῦ κατώ* : *from the third floor*, or third story.

Ch. xxii. 4. And finding disciples] *καὶ ανέυροτες τοὺς μαθητὰς* : *and finding out the disciples*, after a search for them. So in xx. 30, read, ‘The disciples,’ not ‘Disciples’ simply.

7. And when we had finished our course from Tyre, we came to Ptolemais] *τοῦ πλοῦ διανυσάντες, από Τύρου κατηντητοριαμένοις Πτολεμαΐδα* : *from Tyre we came to Ptolemais, finishing our voyage*. The participle is not in the pluperfect tense, but in the same tense as the other verb. They landed at Ptolemais, and went afterwards by land to Cesarea.

15. We took up our carriages] *ἀποσκινασαμένοις* : *we took up our bundles*. The word ‘carriages’ no longer bears that meaning.

16. An old disciple] *αρχαῖος μαθητής* : *an early disciple*, one who had been converted long ago.

38. Four thousand men that were murderers] *τῶν σικαρίων* : *four thousand men of the Sicarii*, or ruffians. The Sicarii were a body of rebels mentioned in Josephus; *Wars*, b. vii. c. 10, § 1.

Ch. xxiii. 5. All the estate of the elders] *πᾶν τὸ πρεσβυτεριόν* : *the whole body of elders*, or the presbytery.

20. The blood of thy martyr Stephen] *τοῦ μαρτυροῦ σου* : *thy witness*. Though Stephen was not only a witness to Christianity but also a martyr, the Greek word only bears the former meaning. Our translators, in the use of this ecclesiastical word, were not led by the Vulgate, which correctly uses the word ‘witness.’

21. Unto the Gentiles] *εἰς εθνά* : *to nations*. If the Greek had made use of the definite article and written ‘The nations,’ we might, perhaps, have understood it to mean the Gentiles.

23. As they cried out, and cast off their clothes] *πιπτούσαντας τὰ ἱματία* : *and tossed up their clothes*. So also Paul, when distressed at what he heard, shook his clothes, xviii. 6.

25. As they bound him with thongs] *τοῖς ἱμασίν* : *with the*

thongs; those with which it was usual to bind a man who was going to be scourged.

28. This freedom] την πολιτειαν ταυτην: *this citizenship.*

CH. XXIII. 14. That we will eat nothing until we have slain Paul] μηδενος γευσασθαι: *to taste nothing.* This word is used for greater emphasis. In verse 12, on the other hand, the words were 'Neither eat nor drink.'

15. Now therefore ye with the council signify to the chief captain] νων ουν ὑμεις ἐμφανισατε τῷ χιλιαρχῷ συν τῷ συνέδρῳ: *now therefore do ye lay an information before the chief captain with the high council.* Εμφανίζειν, *to show,* is also a legal word for 'Lay an information,' and is used in this sense in xxiv. 1, and xxv. 2. The authorised version means that the high council was to join the elders in laying the information before the Roman governor. But the Greek seems to mean that the information was to be laid both before the governor and the high council. These elders in their collective capacity were the high council.

27. Then came I with an army] συν τῷ στρατευματι: *with the soldiers,* or the guard; the body of men mentioned in xxi. 32, who were part of the garrison of the castle of Antonia, the Roman fortress overlooking the temple.

CH. XXIV. 14. After the way which they call heresy] αἵρεσιν: *a sect, or a choosing.* To choose a way of believing for yourself was of course unorthodox, but the word had not then been used in a reproachful sense. See xxvi. 5, where Paul calls the Pharisees a sect, but would hardly have spoken of their opinions as a heresy.

14. Believing all things which are written in the law and in the prophets] πασι τοις κατα τον νομον και τοις ει τοις προφηταις γεγραμμενοις: *all that is according to the law and that is written in the prophets.* We remark that the apostle speaks of the letter of the prophets, but the spirit of the law, by which latter he no doubt meant to include the tradition.

CH. XXV. 14. Festus declared Paul's cause unto the king] τα κατα τον Παυλον: *the charges against Paul.*

22. I would also hear the man myself] εθελομην : *I could also wish to hear the man myself.* See Rom. ix. 3, where the same tense and mood of a verb is rightly translated, πυχομην, ‘I could wish.’

Ch. xxvi. 1. Paul answered for himself] απελογειτο : *spake his defence.* These are words belonging to a court of justice.

10. When they were put to death] αναιρουμενων τε αυτων : *and when they were being put to death,* meaning when they were being tried.

13. Paul here seems, in the warmth of his feelings, to speak in broken sentences which we should do wrong to put into a different order with a view to make his speech more grammatical ;—at midday—I saw on the road, O king—from heaven—above the brightness of the sun—a light shining round me and them that journeyed with me.

17. Delivering thee from the people] εξαιρουμενος σε : *separating thee.* This less usual meaning of this verb is, however, supported by its use in the Septuagint.

Ch. xxvii. 1. A centurion of Augustus’ band] σπειρης Σεβαστης : *of the Augustan band.* We have coins of Berytus showing that the eighth Augustan legion was there stationed. The word σπειρη, however, usually means a cohort or part of a legion.

3. To refresh himself] επιμελειας τυχειν : *to receive their attentions.*

4. We sailed under Cyprus] *under the shelter of Cyprus,* to avoid the force of the wind. This preposition is used in the same way in verse 7 and in verse 16.

11. The master and the owner of the ship] των κυβερνητων των ναυκληρων : *the pilot and the owner of the ship.*

12. Which is an haven of Crete, and lieth toward the south west and north west] βλεποντα κατα Διβα και κατα Χωρον : *facing away from the south west and north west winds.* Such is shown to be the meaning of the preposition, rather by the requirements of the voyage than by its known grammatical usage. So βλεπειν προς is *to face towards*; see Ezekiel xl. 24.

14. Wind, called Euroclydon] Ευρυκλυδων. This word
G 2

may be the sailors' corruption. It seems derived from *Eurus* and *Aquilo*, and thus means east-north-east.

15. We let her drive] επιδοντες εφερομεθα : we gave up and were driven.

17. Fearing lest they should fall into the quicksands] οις την Συρτιν : into the *Gulf of Syrtis*, a large bay on the African coast. King James's translators have unnecessarily translated this word, which is the name of the Gulf.

17. Strake sail, and so were driven] χαλασαντες το σκευος : they lowered the sail. The article proves that it was the chief and almost the one sail that they were forced to lower. While lowered, they no doubt still used it to keep the vessel on such a tack as might possibly keep them from the dangerous coast. We find, by tracing their course on the map, that instead of being driven by the wind w. s. w. they were able to steer it w. n. w., and thus to keep off the coast of Africa and the Gulf of Syrtis.

18. They lightened the ship] εκβολην εποιουντο : they began to heave overboard, or began to lighten the ship. The imperfect tense marks the continued action, and thus the commencement of the action. We have made the same correction in Mark xv. 23. When the sailors afterwards cast the tackling overboard, which was a completed action, the aorist is used.

23. There stood by me this night the angel of God, whose I am] αγγελος του Θεου, οι ειμι : an angel of that God whose I am. As Paul was speaking to Pagans, he distinguished his God from the false gods.

27. As we were driven up and down in Adria] διαφερομενων ημων εν τω Αδρια : as we were driven along in the Adriatic. The wind was all the while blowing hard in one direction. The Adriatic was not the Gulf of that name, but that part of the Mediterranean to the east of Malta.

27. The shipmen deemed that they drew near to some country] προσαγενται τινα αυτοις χωραν : that some country drew near to them. Such an incorrect expression was no doubt common among the sailors.

30. When they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship] αγκυρας εκτενειν : carry forth anchors. The boat

would not have been wanted to cast out the anchors. But in order to moor the vessel between two sets of anchors, one set had been thrown out at the stern, and then, after the ship had drifted a cable's length forward, it would be necessary to carry the other anchors yet more forward by a second cable's length in the boat. Such was the task that the sailors pretended they were undertaking.

33. This day is the fourteenth day that ye have tarried and continued fasting] προσδοκῶντες : *that ye have been looking out*, or on the watch. See the use of this verb in x. 24, and xxviii. 6. This verb is also used several times in Luke in the same sense, and is one of those which are almost peculiar to the Acts and the third Gospel.

34. Take some meat : for this is for your health] προς της υμετέρας σωτηρίας : *for your safety*, which in the moment of danger was more thought of than health.

39. A certain creek with a shore] αιγιαλον : *with a beach*, or a gradually-sloping shore. So also in verse 40.

40. And when they had taken up the anchors] τας αγκυρας περιελαύντες : *having got rid of the anchors*. In their haste they would by no means attempt to pull them up, when cutting the ropes would answer as well. In the Septuagint the verb is often used in the sense of putting away ; see Joshua xxiv. 14, 23 ; 1 Samuel i. 14.

40. They committed *themselves* unto the sea] εἰπον εἰς την θαλασσαν : *they sent them into the sea*, meaning the anchors, not themselves.

40. And hoisted up the mainsail to the wind] τον αρτεμόνα : *the fore sail*. Such is more probably the meaning of the word. In verse 19, they had cast overboard the tackling of the ship, including probably the large square mainsail and its heavy beam.

CH. XXVIII. 10. Honoured us with many honours] πολλας τιμας ετιμοσαν ἡμας : *presented us with many presents*. Τιμη has the same meaning in 1 Tim. v. 17.

11. Whose sign was Castor and Pollux] παρασημων Διοσκουρων : *whose sign was the children of Jove*.

13. From thence we fetched a compass, and came to Rhegium] περιελθόντες : *going round*. As the ship probably

crept along the coast of Sicily, it could hardly be said to fetch a compass.

16. The centurion delivered the prisoners to the captain of the guard] *τῷ ὄργανῳ δαρψῖῃ*: *to the captain of the Praetorian guard*, or, literally, chief of the fortress; but the above was his usual title. This officer commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Praetorian camp, an inclosed fortress of about 40 acres, outside the walls to the north-east of the city, above a mile and a half from the emperor's palace. Within this large fortress, nearly three times the size of the Tower of London, Paul, perhaps, dwelt in one of the numerous houses used by those who kept shops or otherwise served the garrison. The text indeed does not so fix the place of his own hired house, and it may have been on the outside of the fortress, and near to it; but it was certainly on the outside of the city, as he was kept by a soldier, and the soldiers were not allowed to enter the walls. In the Epistle to the Philippians (i. 13) he tells us that he was at least often within the Praetorian camp.

THE EPISTLE OF PAUL TO THE ROMANS.

CH. I. 13. But was let hitherto] *was hindered*. The word 'Let' has long since lost that meaning.

16. To the Jew first, and also to the Greek] *καὶ Ἑλληνι*: *and then to the Greek*, or, and secondly to the Greek. This is the Hebrew use of the word *καὶ*. See note on Matt. xv. 6.

17. The just shall live by faith] *ὁ δὲ δίκαιος εἰς πιστεῖς ζησεται*: *he that is righteous by faith shall live*, as opposed to him that is righteous by his ceremonial works under the law. See x. 5-6. This is also the sense given to the words in the Septuagint, where all doubt is removed by their being written thus, *ὁ δὲ δίκαιος εἰς πιστεῖς μου ζησεται*.—Hab. ii. 4.

18. Who hold the truth in unrighteousness] *τοι τοι αληθειαν*

εἰς αδίκια κατεχούσιν : who keep back the truth by unrighteousness.

20. So that they are without excuse] *εἰς τὸ εἶναι αὐτοὺς αναπολογητούς : so that they may be without excuse.*

25. Who changed the truth of God into a lie] *οἵτινες μετηλλάξαν : in that they changed.* Οἵτινες is not simply a descriptive relative; but it is an argumentative relative, and what follows it is often a reason for what precedes it. See note on verse 32.

32. Who knowing the judgment of God] *οἵτινες : being such as know.* What follows is the reason why God gave them over to a reprobate mind, and is a repetition of the reason already given in the beginning of verse 28. The same correction must be made in ii. 15.

CH. II. 10. To the Jew first, and also to the Gentile] *Ιουδαῖοι τε πρῶτοι καὶ Ἕλληνες : to the Jew first and then to the Greek ; or, and secondly to the Greek.* See note on Matt. xv. 6, for this Hebrew use of the word *καὶ*.

12. As many as have sinned in the law, shall be judged by the law] *ὅσοι εἰ νομῷ ἤμαρτον : as many as have sinned under a law ; or, while within the power of a law.*

15. And their thoughts the meanwhile accusing or else excusing one another) in the day when God shall judge the secrets of men] *καὶ μεταξύ αλληλῶν τῶν λογισμῶν κατηγοροῦσιντο, η καὶ απολογουμένων, εἰ ἡμερὰ ὅτε κρινεῖ ὁ Θεός τα κρυπτα τῶν αὐθρωπῶν : and their thoughts alternately accusing or else excusing them ; in the day when God will judge the secrets of men.* More literally it would be, their thoughts among themselves, thus leaving it doubtful whether it spoke of several persons, or of several thoughts within one person's breast. The authorised version makes *μεταξύ* an adverb of time, "in the meanwhile," instead of a preposition, "between," governing the genitive case. It then translates *αλληλῶν* as if it were the accusative case governed by *κατηγοροῦσιντο*, and *απολογουμένων*, instead of the genitive governed by *μεταξύ*. Lastly, as it fixes the time when, by means of *μεταξύ*, it cuts off the words "In the day," &c., and supposes that they follow upon verse 12, making the intermediate words a parenthesis. *Μεταξύ αλληλῶν*, here meaning "Alternately," is more lit-

rally “Mutually ;” but we may explain μεταξὺ αλληλῶν ταῦ λογισμῶν to mean their two sets of thoughts, as if in dialogue between one another.

17. And restest in the law] καὶ σταύρων τῷ νόμῳ : and restest on the law, trustest to the law.

24. For the name of God is blasphemed among the Gentiles through you] δι’ ὑμᾶς : because of you, because of your ill deeds. The previous words are quoted from the Greek of Isaiah iii. 5.

26. If the uncircumcision keep the righteousness of the law] τὰ δικαιώματα τοῦ νόμου : the ordinances of the law, as in Luke i. 6. We may explain this word by remarking that δίκη is *justice*, as in Acts xxviii. 4; οὐδικησις is *punishment*, as in Rom. xii. 19; δίκαιος is *just*, as of a judgment in John v. 30, but more often *righteous*, as of a good man, in Luke ii. 25; δίκαιον is *righteousness*, as in Rom. iii. and iv., and sometimes *an act of righteousness*, as in Matt. vi. 1; δικαιωσις is *justification*, as in Rom. iv. 25; and lastly δικαιώματα is *an ordinance or decree*, as here and in Luke i. 6, and sometimes a favourable decree or *an acquittal*, as in Rom. v. 18, and sometimes in the plural *the objects ordered to be used*, or furniture belonging to the priests, as in Rev. xix. 8, and perhaps Hebrews ix. i.

CH. III. 3. For what if some did not believe ?] τι γάρ ; εἰ ηπιστησαν τινες : but what ? if some believed not. We thus put these words into the mouth of an objector with whom the apostle carries on an imaginary dialogue.

4. God forbid] μη γένοτο : far from it, or I hope not.

4. Let God be true] γινέσθω δὲ ὁ Θεός αληθῆς : let God be trusted. See note on John viii. 13.

5. But if our unrighteousness commend the righteousness of God] συνιστησι : show forth ; or establish in argument.

7. For if the truth of God hath more abounded through my lie unto his glory ; why yet am I also judged as a sinner ?] These words, it will be observed, form part of a dialogue between the apostle and an imaginary objector. Verse 6 was spoken by the apostle, and verse 9 by the objector in answer to verse 8 spoken by the apostle. But there is a difficulty in allotting these intermediate words. As above

translated, the beginning of this verse 7 is a continuation of the apostle's speech, but it ends in a question as by the objector. If we leave it to the apostle it must end as an assertion. *Why, I am yet judged as a sinner.* But perhaps it will be better to alter the beginning, and translate *γαρ* as an objection, as in iii. 3, and iv. 2, thus; *but if the truth of God, &c.* In this case the following verse 8 will be the apostle's answer, and we must then supply a word; as, [certainly] *and by no means let us do evil that good may come.*

19. And all the world may become guilty before God] *ἰκοδίκος γεννται*: *may be open to punishment*, or may be under a law.

25. For the remission of sins that are past] *διὰ την παρεστητην προγεγοντων ἀμαρτηματων*: *for the remission of the sins that were already past.* The apostle most distinctly means to omit the consideration of any sins that might be committed after Christianity had been preached.

30. Through faith] *διὰ της πιστεως*: *through the faith.* Though the use of the article before the word *πιστεως* is very irregular, yet in this and the following verse it is clear that by using it the apostle meant to distinguish the Christian faith from the virtue of faith in general.

CH. IV. 1. What then shall we say that Abraham, our father as pertaining to the flesh, hath found?] *τι ουν επουμενει Αβρααμ τον πατερα ήμων ερρκενει κατα σαρκα*: *what then shall we say that Abraham our father gained as to the flesh?* That is, by his circumcision and the promise that accompanied it.

2 For if Abraham were justified by works] *ει γαρ Αβρααμ: why, if Abraham were justified by works.* This is in answer to the question in verse 1. For this use of *γαρ* in an argument see iii. 7, iv. 9, and also 1 Cor. ix. 10; also Matt. xxvii. 23; John vii. 41.

6. Even as David also describeth the blessedness saying] *λεγει τον μακαρισμον*: *said of the blessedness.* It thus becomes unnecessary to insert the word "saying." Our translators seem not to have been aware of this use of the Greek accusative after a verb. Here it means "in respect to the blessedness," or as if the preposition *κατα* were un-

derstood. The Vulgate gave them no help, simply translating word for word *dicit beatitudinem*.

17. And calleth those things which be not as though they were] καὶ καλούντος τὰ μὴ οὖτα ὡς οὖτα: and calleth up things not in being as though they were; calleth into existence.

CH. V. 7. Yet peradventure for a good man some would even dare to die] ταχα: readily, which is the more usual meaning rather than peradventure; though for a good man one would readily even dare to die.

8. But God commendeth his love towards us] συνεπησοι: showeth his love toward us, as in iii. 5.

11. By whom we have now received the atonement] τῷ καταλλαγῇ: the reconciliation. The meaning of the noun is explained by the use of the verb in the last verse; we were reconciled to God by the death of his son. The apostle does not say that God was thereby reconciled to us; nor does he suppose such a reconciliation needed.

12. For that all have sinned] εφ' ὃ πάντες ἤμαρτον: as far as all sinned. The verb is in the aorist, not the preter-perfect.

15. Many be dead] οἱ πολλοι: the many, that is, all. The same correction must be made in verse 19.

17. For if by one man's offence] τὸν ἕνος: the one man's, namely, Adam. So also in verse 19.

18. By the offence of one by the righteousness of one] δι' ἕνος παραπτωματος δι' ἕνος δίκαιωματος: by one offence by one acquittal. In verse 16 condemnation is opposed to acquittal, and thus the more exact meaning of this word δίκαιωμα is established in this place. In other places it means an ordinance or decree, but never righteousness, as in the authorised version. See note on ii. 26.

CH. VI. 1. What shall we say then? shall we continue in sin that grace may abound?] οὐτιμενεμένοι: let us continue. This is evidently the speech put interrogatively; thus, *What then?* Shall we say, let us continue in sin that grace may abound? The same alteration of the stops after the words 'What then?' should be made in vii. 7; ix. 14; ix. 30.

6. That the body of sin might be destroyed] *το σώμα της ἀμαρτίας*: *the sinful body*. The genitive case is here used for the adjective, as is common in the New Testament.

17. The servants of sin] *δουλοι της ἀμαρτίας*: *slaves of sin*. Here the English and Greek idiom agree. Whether in verse 22 we should say slaves to God or servants to God may be doubtful.

17. That form of doctrine which was delivered you] *καὶ ὁ παρεδόθη τυπος διδαχῆς*: *that form of doctrine into which ye were delivered*.

CH. VII. 5. The motions of sins] *τα παθηματα των ἀμαρτιῶν*: *the sinful passions*. The genitive for the adjective. So in the same way we might change, in verse 24, “The body of this death” into “This dead body.” But in that case the sense of the Hebrew idiom is sufficiently clear, and the literal translation may be left.

7. 8. Lust . . . covet . . . concupiscence] *επιθυμίας . . . επιθυμητας . . . επιθυμιαν*. This is the word used in the tenth commandment, and we had better keep to the words ‘Covet’ and ‘Covetousness.’

25. I thank God through Jesus Christ our Lord] As this is an answer to a question we must supply the necessary words, and read; *I thank God it will be through Jesus Christ our Lord*.

CH. VIII. 4. That the righteousness of the law might be fulfilled in us] *το δικαιωμα του νομου*: *the command or ordinance of the law*. The same correction must be made in ii. 26, and also in Rev. xix. 8, where, however, this word means not ‘Ordinances’ but ‘Things ordered.’ It is rightly translated in Heb. ix. 1 and 10, Rev. xv. 4, and Luke i. 6.

9. If so be that the spirit of God dwell in you] *εἰπει*: *since*. See verse 17, and 2 Thess. i. 6, where it has the same force.

11. Shall also quicken your mortal bodies by his spirit that dwelleth in you] *δια το ενοσκου αυτου πνευμα εν ομιν*: *because of his spirit*. This preposition with the accusative is twice so translated in verse 10, and should be so here.

17. If so be that we suffer with him] *επει συμπασχομει*: *since we suffer with him*. See note on verse 9.

18. The glory which shall be revealed in us] *ας ἡμας : to us.*

21. Because the creature itself also shall be delivered from the bondage] *ὅτι : that it shall be delivered ;* following upon the word 'Hope' in the last verse.

24. For we are saved by hope] *τη γαρ ελπιδι σωθησαν : for by this hope we were saved.* Such must be the force of the article, and such the emphasis added by the order of the words. This hope means the waiting for the adoption mentioned in the last verse.

26. But the Spirit itself maketh intercession for us with groanings which cannot be uttered] *στεναγμοις αλαλητοις : with unspoken groans.* When our inward prayers are unuttered, they are yet heard.

27. He maketh intercession according to the will of God] *κατα Θεον εντυγχανει : it intercedeth with God.*

33. 34. 35. *It is God that justifieth ; who is it that condemneth ? It is Christ . . . that intercedeth for us ; who shall separate us from the love of Christ ?* So these stops ought to be placed in these two sentences. In each case the question belongs to the assertion that precedes it. In the authorised version each question is joined to the assertion that follows it.

CH. IX. 3. 4. My kinsmen according to the flesh ; who are Israelites] *οιτινις εισιν Ισραηλιται : in that they are Israelites.* This relative carries a reason with it ; see note on Philip. iv. 3.

5. Who is over all, God blessed for ever, Amen] *οντι παντων Θεος ευλογητος εις τους αιωνας. Αμην : he that is God over all be blessed for ever ; amen.* There may be a doubt whether this is a prayer or an assertion, but there can hardly be any other doubt as to the rendering. But see 2 Cor. i. 3, where *ευλογητος* expresses a prayer. For cases among others in which the Almighty is described rather than named, see 2 Cor. ix. 10, 'He that supplieth seed to the sower ;' 2 Cor. xi. 31, 'He that is blessed for ages ;' Rev. i. 8, 'He that is, ' and that was, and that is to come.'

6. Not as though the word of God hath taken none effect] *ουχ οιον δι : it is not possible that the word of God hath failed.*

18. Whom he will he hardeneth] *σκληρύνει*: *he is severe towards.*

27. A remnant shall be saved] *το καταλείμμα*: *the remnant.* The indefinite certainly makes better sense; but in Isaiah, ch. x., whence the words are taken, the definite sense seems required, as the words there mean those which remain. At any rate the definite article is here used, and there is no reason for its being omitted in the English.

29. And as Esaias said before] *προειρηκεν*: *foretold.*

CH. x. 2. A zeal of God] *ζηλος Θου*: *a zeal toward God.* See the same mistake corrected in John ii. 17.

3. Being ignorant of God's righteousness] *την του Θου δικαιουσιν*: *the righteousness which is of God.* Here, and in verse 2, we might translate *Θου godly*, using the genitive case for the adjective.

7. Who shall descend into the deep] *εις την αβυσσον*: *the bottomless pit*, meaning hell, or the place of the dead, whether good or bad. See Luke viii. 31, and Rev. ix. 11.

9. If thou shalt confess with thy mouth the Lord Jesus] *Κυριον Ιησουν*: *that Jesus is the Lord.* By the custom of the language the second of the two nouns is the object or person spoken of, the first is the epithet or description applied to it. In 1 Cor. xii. 3, and Philip. ii. 11, *Κυριος* is in the same way used adjectively and placed first of the two nouns. See note on 1 Tim. vi. 5.

16. For Esaias saith; Lord, who hath believed our report?] *την ακοη ημων*: *what we heard?* This translation is confirmed by the answer which follows; ‘So then faith cometh from ‘hearing.’ Moreover it is the rendering which should be given to the words in Isaiah, where the writer evidently includes himself among the persons blamed.

21. But to Israel he saith] *προς δι τον Ισραηλ λεγει*: *but of Israel he saith.* See note on Luke xviii. 9, and Heb. iv. 13, for this use of the preposition.

CH. xi. 2. Wot ye not what the scripture saith of Elias?] *ει Ηλιας*: *in the history of Elijah*, namely, part of the first and second books of Kings. Portions of the Old Testament are so quoted. See Mark xii. 26.

4. But what saith the answer of God unto him ?] ὁ χρηματισμός : *the oracle.*

13. For I speak to you Gentiles] ὃμινοις οὐκεῖσι : *to you the Gentiles,* or as Gentiles, as if ye were Gentiles.

16. If the first fruit be holy, the lump is also holy] καὶ τὸ Φυραμα : *then is the lump so.* For this use of *καὶ*, see Matt. xv. 6.

18. But if thou boast] εἰ δέ : *and what if thou dost boast?* Such is the turn that must be given to it, to show the apostle's argument.

29. The gifts and calling of God are without repentance] αμεταμελήτα : *are never repented of by him,* and may therefore be depended on. The words 'by him' are not in the Greek, but the meaning is that God is unchangeable in his purpose.

CH. XII. 3. Not to think of himself more highly than he ought to think; but to think soberly] μη ἵπερφρονεύ πάρ' ὁ δικαίος, ἀλλα φρονεῖ εἰς τὸ σωφρονεῖ : *not to be overwise above what he ought to be, but to be wise unto sobriety.*

11. Serving the Lord] *serving the opportunity.* So, according to Griesbach, the best MSS. have it.

19. Give place unto wrath] δοτε τοῦτο, τὴν οργὴν : *give place to the divine wrath,* and leave it to God to show his anger. This is explained by Eph. iv. 27, "Neither give place to the devil."

CH. XV. 3. For even Christ pleased not himself] οὐχὶ εὐτῷ ηὔθετο : *sought not to please himself.* The same correction must be made in verses 1 and 2. This verb has the same force in 1 Cor. x. 33, and 1 Thess. ii. 4.

4. 5. That we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation] By translating the same word *comfort* in one verse and *consolation* in the next, our translators destroy one of the marked peculiarities in Paul's style. See also verses 12 and 13.

12. 13. In him shall the Gentiles trust. Now the God of hope] This should be, *in him shall the Gentiles hope,* to mark the peculiarity of style above mentioned.

19. Through mighty signs and wonders] εν δυναμεσι σημειων και τερατων : *through the power of signs and wonders.*

20. Yea, so have I strived to preach the gospel, not where Christ was named] οὐτω δε φιλοτιμουμενον εναγγελιζεσθαι, ουχ οκου ενομασθη Χριστος : *and thus thinking it honourable to preach the good tidings, not where Christ had been named.* The verb means, to be ambitious, and must be so rendered in 2 Cor. v. 9, and 1 Thess. iv. 11.

CH. XVI. 5. Who is the first-fruits of Achaia unto Christ] *of Asia*, according to the best MSS. This is an important change, as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1-xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans.

FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CH. I. 2. With all that in every place call upon the name of Jesus Christ our Lord, both their's and our's] The order of the words is, *with all that call upon the name of our Lord Jesus Christ, in every place both theirs and ours.* These words very certainly point to the apostle's having had to make a second congregation in Corinth, in the house of Justus, when driven to leave the congregation in the synagogue. See Acts xviii. And, indeed, just before this epistle was written he had been forced to do the same in Ephesus, where, when the Jewish Christians in the synagogue were dissatisfied with him, he made a separate congregation of Pagan converts in the house of Tyrannus. See Acts xix. He here greets the worshippers in both congregations.

18. For the preaching is to them that perish foolishness ; but unto us which are saved it is the power of God] *απολλυμένοις : that are perishing ; σωζόμενοις : that are being saved.* The mistranslation of the tense in these verbs changes the apostle's opinion about God's government of the world.

23. But we preach Christ crucified] *Χριστὸν εσταυρωμένον : a crucified Christ.* The apostle was not preaching that Jesus was crucified ; that nobody doubted ; but that a crucified reformer was the Christ, against the opinion of the Jews, most of whom thought that when the Christ or the Messiah came he would be an earthly sovereign.

27. God hath chosen the foolish things of the world to confound the wise] *ἰνα τοὺς σοφοὺς κατασχυνθῆ : that he might shame.* The same correction must be made at the end of this verse.

28. To bring to nought things that are] *ἰνα τὰ οὐτα καταργήσην : that he might bring to nought the things that are.* In this, as in the former case, the authorised version seems to say, 'That they may confound,' 'That they may bring to 'nought.'

30. Christ Jesus, who of God is made unto us wisdom] *ὅς εγενέθη ἡμῖν σοφία απὸ Θεοῦ : who was made unto us wisdom from God.*

CH. II. 1. I came not with excellency of speech or of wisdom, declaring unto you the testimony of God] Those words which for emphasis' sake are placed first in the Greek must for the same reason be placed last in English, thus, *I came declaring unto you the testimony of God, not with excellency of speech or of wisdom.*

11. For what man knoweth the things of a man] *τις γὰρ οὐδεὶς αὐθεωπων : for who among men knoweth.* We may thus show the emphasis laid on the word 'Man,' meaning mortal.

14. But the natural man receiveth not the things of the spirit of God] *Ψυχικός δὲ αὐθεωπος : but the animal man.* What is opposed to spiritual is animal ; they are both natural, or belonging to human nature. As *Ψυχὴ* is *animal life*, so *Ψυχικός* is *animal*.

CH. IV. 4. For I know nothing by myself] *οὐδεὶς γάρ εμαυτῷ*

συνιδα: *I know nothing against myself*, or am conscious of nothing with myself. I am conscious of no fault.

6. Learn in us not to think of men above that which is written] *μη ὑπερ ἡ γεγραπται φρονειν*: *not to be wise above what is written*. So should the verb be translated in Romans xii. 3.

7. For who maketh thee to differ from another?] *τις γαρ σε διακρινει*: *for who setteth thee apart?* or maketh thee superior to others?

8. Now ye are full, now ye are rich] *ηδη κεκορεσμένοι εστε, ηδη επλουτησατε*: *ye are already filled, ye are already enriched*, meaning, that you are too quick in so thinking of yourselves.

CH. V. 7. For even Christ our passover is sacrificed for us] *καὶ γαρ το πασχα ἡμῶν ὑπερ ἡμῶν ετύθη Χριστός*: *for Christ our passover is slain for us*. This verb sometimes means to slay in sacrifice, but by no means of necessity; and the slaying the Passover lamb was never an act of sacrifice. The solemn act was the eating it.

9. I wrote unto you in an epistle] *εγράψατε ὑμεις επ τη επιστολῃ*: *I have written to you in the epistle*, meaning this epistle. See Philem. 21, for this use of the word *εγράψατε*.

11. But now I have written unto you] *νῦν δε*: *whereas*. See xii. 20, and xiii. 13, for the force of these particles. This alteration, like that in the former note, removes the allusion to a former epistle which has been introduced by the mistranslation in the authorised version, and which has led critics to fancy that there had been an earlier epistle to the Corinthians.

12. Do ye not judge them that are within?] *ουχι, τους εσω ὑμεις κρινετε*: *no; judge ye them that are within*. *Ouchi* is so used in Romans iii. 27, and the sense requires it to be so used here.

CH. VI. 4. If then ye have judgments of things pertaining to this life] *βιωτικα κριτηρια*: *worldly lawsuits*. The translation should be in the same way corrected for *κριτηριων* in verse 2, and for *βιωτικα* in verse 3.

7. Now therefore there is utterly a fault among you] *ηδη: at this time*. The 'Now' in the authorised version seems

argumentative. We may change the order of the words and put the emphasis on the 'Now,' thus: *it is therefore now wholly a fault among you.*

11. But ye are washed] *απλευσασθε: ye have washed yourselves.* The verb is not in the passive, but in the middle voice. The apostle gives them credit for having worked out their own purification.

CH. VII. 7. For I would that all men were even as I myself] *ως κας εμαυτον: as I wish myself,* not as I am. The pronoun is in the accusative case, and we must supply the verb that is wanting by the help of that in the former part of the sentence. There is a similar sentence in Acts iii. 22.

8. To the unmarried and widows] *τοις αγαμοις κας ταις χηραις: to the widowers and the widows.* Those who have never been married, or those we in English usually call the unmarried, the apostle calls *παρθενοι*, as in verse 25.

18. Is any man called being circumcised?] *τις εκληθη: was any man called?*

22. Is the Lord's freeman] *απελευθερος: freedman*, one who has been a slave. In Rome a freedman was of low rank; but in Egypt and Syria, where all the people were by the Romans called barbarians, he was a man of high rank. No higher title was ever given to a native than that of the emperor's freedman.

25. Now concerning virgins] *των παρθενων: those who have never been married,* whether men or women.

26. I suppose therefore] *νομίζω οὐν: I judge therefore.* The word is used according to its original, though less common, meaning, agreeably to its derivation from *νόμος*, a law. Such is its use in the passive form in Luke iii. 23.

32. I would have you without carefulness] *αμηριμνους: without care, or anxiety.*

CH. VIII. 1. Now as touching things offered unto idols, we know that we all have knowledge]. Here the apostle introduces some boastful words out of the letter which he had received from the Corinthians. They should be marked out thus: *now about things offered to idols "We know"—for "We all have knowledge."* The first words begin the longer

sentence quoted in verses 4 and 6, which should also be so marked out.

8. But meat commendeth us not to God] *βρωμα δε ημας εν ωριστοις τη Θεω: and meat bringeth us not before God,* that is as criminals, the very reverse of "commendeth us." This is another portion of the letter written by the Corinthians. This sentence in the authorised version is put as if it were part of the apostle's answer to the former quotation out of their letter.

CH. IX. 3. Mine answer to them that do examine me is this]. By this order of the words, the emphasis falls on the word 'This,' and it means what is to follow. But though this is the order in the Greek, it must be changed in English. The word 'This' relates to what has been mentioned. *This is my answer to those who examine me.* The same change in the order of the words should be made in xi. 3.

5. Have we not power to lead about a sister, a wife, as well as other apostles] *αδιλφη γυναικα: a sister as a wife; or, a believing wife.*

10. For our sakes, no doubt] *δι' ημας γαρ: why, for our sakes.* See Rom. iv. 2, where *γαρ* has the same force.

18. What is my reward then?] To this question the words that follow are no answer. The stops of the preceding verse must be so altered that the question shall need no answer, thus: *but if I have been trusted with a stewardship unwillingly, what is my reward then?* The word 'Unwillingly' is in the Greek placed early in the sentence for the sake of emphasis; and for the same reason it must in English be placed later.

27. I myself should be a castaway] *αυτος, αδοκιμος γενηματι: I myself should be thought worthless.* *Δοκιμος* is one who on trial is approved; *αδοκιμος* is one that is not approved. See Rom. i. 28, where this word is translated 'Reprobate.'

CH. X. 4. And that rock was Christ] *η δε πετρα νη ο Χριστος: and the rock was the Christ.* The article helps us to distinguish between the person Jesus, who is by no means here spoken of, and his title of office, the Christ. The same correction must be made in verse 9, where the Israelites in

the desert are said to have tempted the Christ, or anointed servant of God, meaning Moses. See Numbers xxi. 5, where their anger against Moses is described.

5. With many of them] *εν τοις πλειοσιν αυτων*: *with most of them*, with the greater part of them.

11. Upon whom the ends of the world are come] *τα τελη των αιωνων*: *the ends of the ages*, that is, the last of the several ages into which the duration of the world was supposed to be divided.

16. Is it not the communion of the blood of Christ?] *κοινωνια*: *a partaking*. In verse 18, *κοινωνοι* is rendered 'Partakers.'

29. 30. Conscience, I say, not thine own, but of the other. For why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?] The sense here is perfectly clear. The latter of these two sentences is not spoken by the apostle; and hence it should be marked off either as a quotation from the letter written to him by the Corinthians, or else as the answer by an imaginary objector to what the apostle had just said. Perhaps the latter is the best mode of considering it, in which case we must translate *γαρ*, with which the answer begins, as 'But,' not as 'For,' thus: '*But why is my freedom judged by another's conscience?*'

33. Even as I please all *men*] *απιστω*: *I seek to please*. See note on Rom. xv. 8.

CH. XI. 10. The woman ought to have power on *her* head, because of the angels] *εξουσιαν εχειν επι της κεφαλης, δια τους αγγελους*: *a power [or stately covering] on her head because of the preachers*. The women as they sit in the synagogue are still usually so placed or screened that they cannot be seen by the men. We may suppose, however, that in the early synagogues they were in sight of the preachers. Therefore, because of the preachers, they ought to have the head covered. See this use of the word *αγγελος* in notes on 1 Tim. iii. 16, and Rev. ii. 1. Power seems to have been the name of the head-dress, so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.

27. Whoever shall eat this bread and drink *this cup*] *ν*

τίνη το ποτήριον: or drink the cup. The Catholics give the bread without the cup, and the Protestants give both; and hence the Catholics naturally complain of the authorised translation as unfair in changing ‘or’ into ‘and.’

CH. XII. 18. 20. But now] *νῦν δέ, νῦν δέ: whereas.* These particles are argumentative, and have no relation to time. See note on xiii. 13.

CH. XIII. 12. For now we see through a glass darkly] *διανυπτρου: in a mirror,* or by means of a mirror. This was made of polished metal, and was very far from being a good reflector.

13. And now abideth faith, hope, charity, these three;] *νῦν δέ μέν: whereas faith, hope, and love, these three will remain,* or are abiding, belong to all time present and future. The giving to the argumentative *νῦν δέ, whereas,* a rendering denoting the present time, spoils this beautiful passage, where the future time, or rather all time, is spoken of, in contrast to the present time spoken of in the former verses. In English “Now” is in the same way sometimes used argumentatively, so also is “But now;” while “And now” can hardly be so used.

CH. XIV. 18. I thank my God, I speak with tongues more than ye all] *εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλωσσαῖς λαλῶ: I give thanks to God speaking with languages more than ye all,* or, I am able to give thanks in more languages.

24. He is judged of all] *ανακρίνεται ὑπὸ πάντων: he is made to examine himself by all,* or, he is examined by all. But the former seems the more probable meaning.

CH. XV. 1. 2. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain] *γνωρίζω δέ ὑμῖν, ἀδελφοί, τὸ εὐαγγελίον ὃ ευηγγελισαμην ὑμῖν, ὃ καὶ παρελαβετε, εἰ δὲ καὶ ἴστηκατε, διό καὶ σωζεθε, τινὶ λογῳ ευηγγελισαμην ὑμῖν εἰ κατεχετε, ἔκτος εἰ μη εικῇ επιστευσατε: and I wish you to know, brethren, as to the good tidings which I preached to you, and*

which ye received, and in which ye stand, and by which ye are being saved, by what reasoning I preached to you if ye hold it, otherwise ye have believed in vain. See 2 Cor. viii. 1, where γνωρίζω, as here, does not govern the accusative case which follows it. So also in Gal. i. 11.

10. But by the grace of God I am what I am] *χαριτι δε Θεου εμοι ο εμοι: but what I am, I am by the grace of God.* The order of the words must be changed, as the emphatic words which stand first in the Greek must be placed last in English. One speech bears the marks of over confidence, the other of humility.

20. But now is Christ risen from the dead] *νυν δε Χριστός συνύπτει εξ νεκρών: whereas Christ hath been raised from the dead.* This is in answer to the supposition in verse 17, if Christ hath not been raised.

29. Else what shall they do which are baptized for the dead] *οι βαπτιζόμενοι ὑπέρ των νεκρών: who are being baptized over the dead.* All life with its trials is here called one continual baptism, or purification by suffering, as in Mark x. 38. Being baptized or sprinkled with water over the dead body was often the last part of the funeral ceremony. See Virgil's *Aen.* vi. 229, where the priest, after the funeral of Mysenus, sprinkled the mourning Trojans who stood around the burnt ashes of the body, and thus purified them before he added his blessing.

“ Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivæ:
Lustravitque viros, dixitque novissima verba.”

44. It is sown a natural body] *σωμα ψυχικόν: an animal body,* one which lives by breathing. See note on ii. 14.

CH. XVI. 3. Whomsoever ye shall approve by *your* letters, them will I send] *whomsoever ye shall approve, them will I send by letters,* meaning with his letters for their introduction.

15. They have addicted themselves to the ministry of the saints] *εἰς διακονίαν των ἀγίων οὐαξάν, iαυτούς: they have set themselves to the service of the saints,* that is, they are busy upon the collection for the use of the poor Christians in Jerusalem, which is mentioned in verse 1.

SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

Ch. I. 3. Blessed be God, even the Father of our Lord Jesus Christ] εὐλογούντος ὁ Θεός καὶ πατήρ του Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: *blessed be the God and Father of our Lord Jesus Christ.* In Ephes. i. 17, we meet with the words “The God of our Lord Jesus Christ.” The word Θεός is by no means a proper name like our word “God,” and is often followed in this manner by a description, as “God ‘over all,’ ” in Rom. ix. 5.

11. By means of many persons thanks may be given by many on our behalf] εἰς πολλῶν προσωπῶν το εἰς ἡμᾶς χαρισμα δια πολλῶν εὐχαριστηθῆ ὑπὲρ ἡμῶν: *from many mouths thanks may be given by many for us.* Προσωπός, like the Latin *persona*, is a mask with an open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word ‘Person’ it means ‘character.’

15. That ye might have a second benefit] ἵνα διευτερα, χάρις ἔχητε: *that ye might have ready a second munificence,* or generous gift for the poor Christians in Jerusalem. In viii. 1, the apostle praises the Macedonian churches for the sums which they sent to Jerusalem.

Ch. II. 2. For if I make you sorry] οὐ γαρ εἴη λυπη ὑμᾶς: *if I should grieve you,* that is, by my blame at my coming.

6. This punishment which was inflicted of many] ὑπὸ των πλειονῶν: *by the majority,* or greater half of you, perhaps by a vote in the assembly.

14. Which always causeth us to triumph in Christ] τῷ παρτοτε θριαμβεύοντε ἡμᾶς ο τῷ Χριστῷ: *who always leadeth us in triumph by means of Christ,* that is, leadeth us in triumphal procession, whether as conquered or conquerors. See note on Col. ii. 15.

15. In them that are saved, and in them that perish] ο τοῖς σωζόμενοις καὶ ο τοῖς απολλυμένοις: *in them that are being saved, and in them that are perishing.*

17. For we are not as many] οἱ πολλοὶ : *the many.*

Ch. III. 10. For even] καὶ γὰρ : *for.*

11. For if that which was done away *was* glorious] τὸ καταρρυμένον : *that which was to be done away, or was being done away.* So also in verse 13.

18. We all, with open face] ανακεκαλυμμένω προσώπῳ : *with unveiled face ; pointing to the veil spoken of in the former verses.*

18. Beholding as in a glass the glory of the Lord] την δοξαν Κυρίου κατοπτριζόμενον : *reflecting back the glory of the Lord.* This is the literal meaning of the words, and it is confirmed by the words which follow. We reflect back the glory of the Lord, and are thereby changed into the same image.

Ch. IV. 15. For all things *are* for your sakes] ταὶ γὰρ πάντα : *for all these things ; the sufferings of the apostle before spoken of.* The same correction must be made in v. 18.

Ch. v. 9. Wherefore we labour, that, whether present or absent, we may be accepted of him] διὸ καὶ φιλοτιμούμεθα : *wherefore we are also desirous, or are ambitious ; or, yet more literally, think it honourable.* This verb should be so rendered in Rom. xv. 20, and in 1 Thess. iv. 11.

10. That every one may receive the things *done* in *his* body, according to that he hath done, whether it be good or bad] ἵνα κομισταὶ εἴαστος ταὶ διὰ τοῦ σώματος, προς ἀπράξει : *that each may receive back for the things in the body, according to what he hath done.* The accusative case ταὶ, after κομισταὶ, is not the object, but is governed by κατὰ understood. So in Ephes. vi. 8, τούτῳ κομισταὶ should be rendered, *he will receive for that, not he will receive the same.*

16. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more] ὥστε ἡμεῖς απὸ τοῦ νῦν οὐδεναὶ οἰδαμεν κατὰ σάρκα· εἰ δὲ καὶ εγινώκαμεν κατὰ σάρκα Χριστον, ἀλλὰ νῦν οὐκέτι γινώσκομεν : *so that we henceforth know no one after the flesh ; and though we once acknowledged a Christ after the flesh, yet now we acknowledge him no longer.*

It is important to mark the change of verb, from 'know' to 'acknowledge.' The apostle seems to mean that he once expected a Christ or Messiah, who was to be an earthly sovereign. As the apostle never was acquainted with Jesus while in the flesh, he cannot have meant what the words of the authorised version seem to mean. See Acts xix. 15, *Ινσου γιωσκω*, "Jesus I acknowledge." See also 1 Cor. i. 23, "We preach a crucified Christ," which may be compared with the above expression, "a Christ after the flesh."

19. God was in Christ, reconciling the world unto himself] *εν Χριστῳ*: *by means of Christ*. Such is the force of this preposition in verse 21, *εν αυτῳ*, *by means of him*; in Rom. v. 9, *εν τῳ αιματι αυτου*, *by means of his blood*; v. 10, *εν τῃ ζωῃ αυτου*, *by means of his life*; and in numerous other places.

CH. VII. 8. For though I made you sorry with a letter] *εν τῃ επιστολῃ*: *by that letter*, namely, the First Epistle to the Corinthians.

10. Salvation not to be repented of] *σωτηριαν ἀμεταμελητον*: *salvation which is never repented of*. See the use of this adjective in Rom. xi. 29.

16. I rejoice therefore that I have confidence in you in all things] *ὅτι εν πάστι θαρρώ εν ὑμῖν*: *that in all things I may have confidence in you*.

CH. VIII. 1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia] *Γνωρίζομεν δε ὑμιν, αδελφοι, την χαριν του Θεου την δεδομένην εν ταις εκκλησιαις της Μακεδονιας*: *now we wish you to know, brethren, as to the godly munificence which has been bestowed among the churches of Macedonia*, that is, the sum of money raised among them by their godlike generosity for the use of the poor in Jerusalem, already spoken of in i. 15, and in 1 Cor. xvi. 1. For the use of *γνωρίζω*, which does not directly govern the accusative case which follows it, see note on 1 Cor. xv. 1.

5. And *this they did*, not as we hoped] *as we had not hoped*, or beyond what we hoped, which is very different in meaning from the authorised version. The Greek will bear either meaning, but the latter is required by the context.

5. First gave their own selves to the Lord, and unto us by the will of God] πρῶτον τῷ Κυρίῳ καὶ ἦμις : *first to the Lord and then to us.* Such is the force of καὶ. See note on Matt. xv. 6.

9. For ye know the grace of our Lord Jesus Christ] της χαρᾶς : *the munificence, or generosity.* As this translation is required in verses 1, 6, 7, and 19, it had better be used here.

21. Providing for honest things] προνοεῖμενοι γαρ καλα : *for we consider what is right.* The authorised version does not clearly explain that these words belong to the writer, and not to the person spoken of in the former verse.

22. But now much more diligent, upon the great confidence which I have in you] πεποιθοῦσι πολλῇ τῇ εἰς ὑμᾶς : *from his great confidence in you.* The context explains that it is not the apostle's confidence but the brother's.

CH. ix. 5. And make up beforehand your bounty, whereof ye had notice before] καὶ προκαταρτισωσι την προκατηγγειλμένη εὐλογίαν ὑμῶν : *and make up beforehand your promised bounty.*

6. But this I say ; he which soweth sparingly shall reap also sparingly] τούτο δε, ο σπειρων Φιδόμενως : *and in this matter, he that soweth sparingly.* This pronoun in the accusative is governed, as grammarians say, by κατα understood ; 'In respect to this matter.'

13. Whiles by the experiment of this ministration] δια τῆς δοκιμῆς τῆς διακονίας ταυτῆς : *by the experience of this ministering.*

CH. x. 4. But mighty through God] αλλα δυνατα τῷ Θεῷ : *but mighty before God.* This is a similar expression to ης αστειος τῷ Θεῷ : *he was fair before God,* Acts vii. 20.

9. As if I would terrify you by letters] δια τῶν επιστολῶν : *by my letters.* The Greek article requires the pronoun in English, as in the next verse αἱ επιστολαὶ, *his letters.* In each case the context tells us which pronoun must be supplied.

CH. xi. 4. For if he that cometh] ο ερχομενος : *he that is coming,* the expected teacher against whom Paul wished to

warn them. He may, perhaps, have been Barnabas. See the mention of him in Col. iv. 10, and probably in Col. ii. 4, 8.

7. I have preached to you the gospel of God freely] *δωρεάν*: *without cost*, without requiring to be paid.

25. A'night and a day I have been in the deep] *νυχθημένος*, *τη βυθῷ πεποιηκα*: *a night and a day have I passed on the deep*, perhaps in an open boat.

28. That which cometh upon me daily, the care of all the churches] *ἡ μεριμνα*: *my anxiety or care for all the churches*.

31. The God and Father of our Lord Jesus Christ, which is blessed for ever more] *Ιησοῦ Χριστοῦ, ὁ ἡν εὐλογητός εἰς τοὺς αἰώνας*: *the God and Father of our Lord Jesus Christ, he that is blessed for ever*. These latter words being in the nominative case refer to God, not to Christ, and by showing Paul's language when speaking of the Almighty explain in part the controverted passage in Rom. ix. 5.

CH. XII. 2. I knew a man in Christ about fourteen years ago] *οἶδα αὐθρωπὸν εἰς Χριστῷ*: *I know a man in Christ, who about, &c.* The past tense of this Greek verb requires the English verb to be in the present tense, as 'I have been acquainted' means 'I am acquainted' with a person. The apostle is acquainted with this man, namely, himself.

2. Such an one caught up to the third heaven] *ἀρπαγέντα τον τοιουτον*: *caught up, such as he was*.

3. And I knew such a man] *καὶ οἶδα τον τοιουτον αὐθρωπὸν*: *and I know that man, such as he was*.

14. For I seek not yours, but you] *οὐ γαρ ζητῶ τα ὑμεῖς, ἀλλ' ὑμαῖς*: *not what is yours, but yourselves*. We may in this way mark the emphasis which is laid on these two pronouns in the Greek.

18. I desired Titus, and with *him* I sent a brother] *τον αδιλφον*: *the brother, the disciple mentioned in chap. viii. 18.*

CH. XIII. 2. I told you before, and foretell you, as if I were present, the second time; and being absent now I write] *προειρήκα καὶ προλέγω, (ὡς παρων, το δευτέρον καὶ απων, νυν)*: *I have before said and do forewarn (when present, and a second time when now absent)*. The words before the parenthesis

describe two actions, and the words within the parenthesis say when they happened. The words 'I write' are not in the best MSS.

9. Your perfection] *την ὑμῶν κατάρτιον*: *your restoration*, namely, from the sins that he has been blaming in the course of the epistle. So in verse 11, *καταρτίζεσθε* had better be translated *be ye restored*, meaning to your former state of good conduct.

THE EPISTLE OF PAUL TO THE GALATIANS.

CH. I. 4. That he might deliver us from this present evil world] *ἐκ τοῦ εἰσότατος αἰώνος περνου*: *from the present evil age*. The coming of a new age, or state of the world, was to put an end to the present age.

5. To whom be glory for ever and ever] *εἰς τοὺς αἰώνας τῷ αἰώνῳ*: *for ages of ages*. This Hebrew way of expressing emphasis at the same time explains how in many other cases an age means a limited period of time.

6. Him that called you into the grace of Christ] *εἰς χάριτα Χριστού*: *by the grace of Christ*. This preposition with a dative case never means 'Into,' but often 'By means of.'

10. For if I yet pleased men] *εἰς γὰρ εἴτε αὐθρωποις ηρεσοῖς*: *for if I were yet seeking to please men*. In the beginning of the verse the apostle had written *ζητῶ αρεσκεῖν*: *I seek to please*. But that seems unnecessarily exact. *Αρεσκεῖν* alone means 'I seek to please.' See note on Romans xv. 3.

CH. II. 1. Then fourteen years after I went up again to Jerusalem] *διὰ δεκατεσσάρων ετῶν*: *after fourteen years*, or, perhaps, in the fourteenth year, which may be counted from the apostle's conversion, not from the event last mentioned.

3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised] *νναγκασθῆν*: *was under a necessity*, that is, he submitted willingly. The next verse gives the reason why he submitted. The authorised version means that he did not submit to that rite.

4. And that because of false brethren unawares brought in] δια δι τούς : but it was because of the false brethren. These words give an explanation of what goes before, not of what follows after.

5. That the truth of the gospel might continue with you] πρὸς ὑμᾶς : unto you, until your times.

CH. III. 3. Are ye now made perfect] εἰναι επιτελεσθέτε : are ye now being made perfect.

CH. IV. 11. I am afraid of you] *I am afraid for you.* The Greek would admit either version, but the context admits of one only.

14. And my temptation which was in my flesh ye despised not] τον πειρασμόν μου : *my trial*, my painful disease. This was probably in the eyes. In the next verse he says that the Galatians would have given him their own eyes if they could ; and we know that he was blind for some time after his conversion.

14. But received me as an angel of God] ὡς αγγελον Θεου : *as a messenger of God*, or as a preacher from God.

15. Where is then the blessedness ye spake of?] τις ουν νν δ μακαρισμός ὑμῶν : *what then were your benedictions ?* your expressions of gratitude.

17. They zealously affect you] ζηλουσιν ὑμᾶς : *they are zealous for you.* Our translators seem hardly aware of this use of the accusative after a verb.

20. I desire to be present with you now] ηθελον : *I could wish*; literally, I was wishing. The imperfect tense marks the writer's hesitation.

22. A bondmaid a freewoman] της παιδίσκης της ελευθερας : *the bondmaid the freewoman*, namely, those mentioned in Genesis, in the history of Abraham.

24. Which things are an allegory] ἀτινα εστιν αλληγορουμενα : *which things have a second meaning.*

24. For these are the two covenants] αὐτας γαρ : *for these women are two covenants.*

27. For the desolate hath many more children than she which hath an husband] τον ανδρα : *for more are the children of the deserted woman than of her that hath the husband.*

The article explains that the one husband had belonged to both the women.

CH. VI. 5. For every man shall bear his own burden] *φορτιον*: *load*, to distinguish it from the burden of verse 2, which each should bear for the other.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CH. I. 10. That in the dispensation of the fulness of times he might gather together in one all things in Christ] *for the government of the fulness of the times; that it was to gather all things under one head in Christ.* The insertion of the words 'That it was' is called for by the words in the last verse, *γνωρισας το μυστηριον, having made known the mystery.* See the use of *γνωριζω* in 1 Cor. xv. 1, and 2 Cor. viii. 1, where it is followed by the expected explanation. The inserted words also may be compared with the insertion 'But it was,' in Gal. ii. 4. See note on that passage.

12. Who first trusted in Christ] *τους προπληκτας εν τω Χριστω*: *as having hoped in Christ.* The preposition in composition denotes looking forwards, not priority.

14. Which is the earnest] *ος εστιν: and who is.* The gender of the relative shows that it refers neither to spirit nor to promise, but to Christ.

20. And set him at his own right hand in the heavenly places] *εν τοις επουρανοις: above the heavens, or in the places above the heavens.*

CH. II. 7. That in the ages to come] *εν τοις αιωνις τοις επιχορευοις: in the ages which are coming on.* The apostle was speaking of a time whose beginning was close at hand, not of a distant futurity.

12. That at that time ye were without Christ, being aliens from the commonwealth of Israel] *χωρις Χριστου: without a Christ,* or with no expectation of a Messiah, an expectation unknown to Gentiles. In 2 Cor. v. 16, and 1 Cor. i. 23,

the apostle also speaks of a Christ or Messiah in terms which require in English the indefinite article to mark that it is not a proper name.

Ch. iii. 21. Throughout all ages, world without end] *καὶ πασας τὰς γενεὰς τοῦ αἰώνος τῶν αἰώνων*: *through all the generations of ages of ages*, or of the age which is made up of ages.

Ch. iv. 14. That we *henceforth* be no more children] *ηπιώτες*: *babes*.

32. As God for Christ's sake hath forgiven you] *εἰς Χριστῷ*: *by Christ*, or by means of Christianity. This mistake in the translation might be quoted in support of doctrines far different from those taught by the apostle.

Ch. v. 13. But all things that are reproved are made manifest by the light] *τα δὲ παντα, ελεγχομένα υπὸ τοῦ φωτος, φανηρούτας*: *and all these things are shown, being reproved by the light*. The place of the stops may be doubtful, but the force of the article must not be overlooked.

19. Speaking to yourselves] *λαλούντες ἑαυτοῖς*: *speaking to one another*, or among yourselves; not each to himself.

Ch. vi. 17. Take the helmet of salvation] *την περικεφαλαιαν τοῦ σωτηρίου*: *the helmet of the hope of salvation*. Σωτηρία means *safety* or *salvation*; and the meaning of the less common word *σωτηρίον*, is explained by a comparison of this passage with 1 Thess. v. 8, which shows that it means the hope of salvation, or, perhaps, the instrument of salvation. The thoughts in this passage are borrowed from Isa. lix. 17.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

Ch. i. 5. For your fellowship in the gospel] *επι τῇ κοινωνίᾳ ὑμῶν εἰς τοὺς εὐαγγελιοὺς*: *for your contribution to the good tidings*. *Κοινωνία* will bear either meaning, fellowship in giving, or fel-

lowship in receiving. In this case the preposition *εἰς*, *unto*, determines which is to be used.

7. Because I have you in my heart] διὰ τὸ ἔχειν με εἰς τὴν χαρδίᾳ ὑμᾶς: *because ye had me in your heart.* Our translators followed the Vulgate.

7. Ye all are partakers of my grace] συγκοινωνοῦς μου τῆς χαριτοῦς καὶ ταῖς ὑμαῖς οὐτας: *ye were all contributors to me of the munificence*, or literally, *my partners in the generosity.* The Christians of Philippi had sent several sums of money to the apostle for his necessaries. See the use of *κοινωνία* in verse 5.

13. In all the palace] εἰς ἀλλὰ τῷ πραιτωρῷ: *in all the Pretorian camp.* It was either within or near to this fortress that the apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See note on Acts xxviii. 16.

14. And many of the brethren] καὶ τοὺς πλειονας τῶν αδελφῶν: *and most of the brethren*, the greater half of them. See note on 2 Cor. ii. 6.

19. For I know that this shall turn to my salvation] εἰς σωτηρία: *to my safety*, or release from bonds. The same correction should be made in verse 28.

22. Yet what I shall choose, I wot not] οὐ γνωρίζω: *I will not say.* See the use of this verb in notes on 1 Cor. xv. 1, and 2 Cor. viii. 1. It rarely, if ever, means ‘To know.’

CH. II. 6. Thought it not robbery to be equal with God] οὐχ ἀρπαγμονος ἤγνωστο το εἶναι ισα Θεῷ: *thought not the being as God a thing to be seized*, or a thing that ought to be seized. In the authorised version this word *ἀρπαγμός* is translated a thing that ought not to be seized. Some commentators have explained it as a thing worth seizing, but the context clearly proves that the apostle is here describing the Saviour’s humility of character.

10. That at the name of Jesus every knee should bow] ἵνα εἰς τῷ ονομάτι: *that in the name of Jesus every knee should bow*, namely, to the Almighty.

15. Among whom ye shine as lights in the world] ὡς φωστῆρες εἰς κοσμοῦ: *as luminaries in the universe*, meaning like

the sun and moon. See Rev. xxi. 11, where the same correction should be made. The apostle adds, “holding forth ‘the word of life,’ which he thus compares to the light proceeding from these luminaries. This is the same figure as that used in the proem to John’s Gospel, where the creation of spiritual life is compared to the creation of light as described in Genesis i. See note on John i. 3, 4.

21. For all seek their own] *οἱ πάντες γαρ: for they all.*

30. To supply your lack of service toward me] *τοῦ μου ὑστερημα τῆς προς με λειτουργίας: the remainder of your services to me.*

CH. III. 2. Beware of dogs] *τοὺς κυναῖς: the dogs,* or Kenites, or Zelots, a sect or tribe so called, perhaps in reproach, and therefore marked by the article. They are often mentioned in the New Testament. Simon the Canaanite was, perhaps, one of them. In Luke vi. 15, he is styled Simon Zelotes, which is a Greek translation of the same name. In Rev. xxii. 15, we read, “Without *are* the dogs,” these despised Kenites. In Matt. vii. 6, “Give not that which is holy to the dogs; nor cast your pearls before swine,” the first half of the precept seems to mean this sect in particular, the second half repeats the former in general terms. Again, in Matt. xv. 26, when the Saviour tells the woman of Canaan that she should not give the children’s bread to the dogs, he uses the word for Kenites, or perhaps for Canaanites; but she in her reply uses it in its natural sense.

5. An Hebrew of the Hebrews] *Ἐβραῖος εἰς Ἐβραιῶν: a Hebrew from Hebrews,* that is, born of Hebrews. Such is the force of the preposition. This is very different from the Hebrew idiom, denoting emphasis, such as the holy of holies, and the heaven of heavens.

12. If that I may apprehend that for which also I am apprehended of Christ Jesus] *εἰ καὶ καταλαβώ, εφ' ὃ καὶ κατέληφθη ὑπὸ Χριστοῦ: if that I may lay hold on that for which I have also been laid hold on by Christ.* The use of the Latin word ‘apprehend’ only adds to the difficulty of a difficult passage.

14. For the prize of the high calling of God] *τῆς αὐτοῦ κλησίας του Θεού: of God’s calling from above.*

20. For our conversation is in heaven] ἡμῶν γὰρ τὸ πολιτεύμα : *for our citizenship*, or more literally, the city of which we are citizens.

CH. IV. 2. I beseech Euodias, and beseech Syntyche] Εὐοδίᾳς παρακαλῶ : *I beseech Eudia.* Such is the probable termination of this name, supposing it to belong to a woman ; and from the next verse we shall see that these two were women.

3. Help those women which laboured with me in the gospel] αἵτινες εἰ τῷ μαγγελῷ συνθλησάν μοι : *in that they laboured for me.* The *συν* in composition does not govern *μοι*, *me*, but belongs to *μαγγέλῳ* Κλημέντος, *with Clement*, which follows. *Αἵτινες*, as a relative, is used argumentatively.

12. I know both how to be abased] οἶδα καὶ ταπεινωθῆναι : *I know what it is to be brought low.*

13. I can do all things] παντα συχνώ : *I am strong in all things.* See note on Matt. xxvi. 40.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CH. I. 16. By him were all things created] εἰ αὐτῷ : *by means of him.* Here the authorised version makes Jesus the Creator, instead of an instrument in the hands of the Creator.

16. All things were created by him, and for him :] δι' αὐτοῦ καὶ εἰς αὐτόν : *through him and for him.*

23. If ye continue in the faith] εἴηντες : *if indeed.* It is as well to mark the emphasis which this particle adds to the sentence.

CH. II. 15. Triumphing over them in it] θριαμβεύσας αὐτοὺς εἰ αὐτῷ : *leading them in triumph by him*, namely, by Christ. From verse 12 we learn that God is here spoken of as the agent. The allusion is to a triumphal procession. See note on 2 Cor. ii. 14.

18. Let no man beguile you of your reward] καταβά-

βεντω: *triumph over you*, or literally, give himself the prize over you. This word is not of very certain meaning. *Βραβευω* is ‘to give the prize in the games.’ In the middle voice it is to give oneself the prize, and hence may mean to triumph over another, which is what the context here requires.

Ch. III. 5. Mortify therefore your members which are upon the earth] *κηρωσατε ουν τα μελη υμων τα επι της γης*: *slay therefore your members as to things on earth*. This is a strong instance of King James’s translators not having been aware of this use of the Greek accusative.

22. Servants, obey in all things *your* masters according to the flesh] *οι δουλοι*: *slaves*. It would seem that many of the first Christians were in the unhappy condition of slavery.

Ch. IV. 11. Who are of the circumcision. These only are my fellow-workers] *οι αρτες εκ περιτομης, οιτοι μαρτιοι συνεργοι*: *who being of the circumcision, are the only fellow-workers*. Thus the above-mentioned are the only Jews who comforted Paul in his imprisonment. And the correctness of this way of placing the stops is shown by his then proceeding to mention the Pagan converts who did not desert him, such as Epaphras, Demas, and Luke.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

Ch. I. 6. Ye became followers of us, and of the Lord] *μαρτυριας*: *imitators*. So also in ii. 14.

10. Jesus, which delivered us from the wrath to come] *τον
ρυπομενον*: *who is delivering us*.

Ch. II. 8. Our souls] *↓ψυχαις*: *lives*. The word will bear either meaning.

17. Being taken from you for a short time] *αποφανισθετες
αφ' υμων προς καιρον ώρας*: *being bereaved of you at an hour's warning*. The apostle speaks as a father who has lost his

children, not as a child taken from his parents. Προς καιρον, and προς ώραν more usually mean, for a short time; but the preposition may well be allowed to mean 'at.' In Acts xvii. we see that the apostle was hurried away from them in the night to avoid the mob. The apostle, moreover, speaks for the next twelve verses as if his absence from them had been long.

18. Once and again] ἀναξ και δις: *once and a second time.* The apostle had had two opportunities of visiting them, and two disappointments. These may have been upon his two hurried journeys by land between Asia and Greece, mentioned in Acts xx.

CH. III. 5. For this cause, I sent] καὶ γε: *I also myself.* This slight indication should not be neglected because it seems to point to a second sending of Timothy, and that when the apostle was alone, or at least had nobody with him to share his anxieties about them. This is mentioned in Acts xix. 22. The first sending of Timothy, that alluded to in verse 1, is mentioned in Acts xvii. 14–15.

6. But now when Timotheus came] απει δι: *and just now.* This emphatic word seems also to speak of Timothy's second return, and to show that the epistle was not written a few weeks after the apostle left Thessalonica, but at a later period after he had twice hurried through Macedonia.

CH. IV. 6. Defraud his brother in *any* matter] εν τῷ πραγματι: *in this matter.*

6. Because that the Lord *is* the avenger of all such] περι πάντων τούτων: *for the Lord is the avenger for all these things.*

15. We which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep] οὐ μη φθάσσωμεν: *shall not get before.* The word 'Prevent' has now a very different meaning.

CH. V. 22. Abstain from all appearance of evil] απὸ παντὸς εἰδοῦς πονηροῦ: *from every form of evil.*

**THE SECOND EPISTLE OF PAUL TO THE
THESSALONIANS.**

CH. II. 1. We beseech you, brethren, by the coming of our Lord] ὅπερ τῆς παρουσίας τοῦ κυρίου ἡμῶν: *for the coming of our Lord*, or in respect of it. This is not a form of adjuration.

3. For that day shall not come except there come a falling away first] ἵτι, εἰν μη εἰλθῃ ἡ αποστασία πρώτων: *for the falling off must first come*. This is only a strong assertion made by help of an ellipsis, which is not easily supplied in English. The authorised version attempts to supply it. We might, if we please, say, “For [there is no truth in God] unless the ‘falling off first come;’” meaning simply, as we have translated it, the falling off must first come.

3. And that man of sin be revealed] καὶ αποκαλυφθῇ ὁ αὐθεντὸς τῆς ἀμαρτίας: *and then the man of sin be laid bare*, or have his falsehood shown. The *καὶ* is emphatic, and after the word *πρώτων* means ‘And then’ or ‘Afterwards.’

The apostle is here speaking of some well-known impostor whom he does not think proper to name. It may have been Apollonius of Tyana, whose pretended miracles could not but have been known to Paul at this time (perhaps A.D. 57 or 58), since a very few years later they gained for him the notice of the emperor Nero. See Rev. xix. 20, where Apollonius seems to be yet more certainly spoken of.

11. That they should believe a lie] τῷ ψεύδει: *the falsehood*.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

CH. I. 16. That in me first Jesus Christ might show forth all long-suffering] ἵνα εἰ σπουδαία πράτων: *that in me as chief*. In the last verse the apostle had called himself chief of sinners, and here he takes up the word.

16. 17. For a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal] εἰς ζωὴν αἰώνιον· τῷ δὲ βασιλεῖ τῷ αἰώνιῳ: *to life for ages: and unto the King of the ages.* It is important thus carefully to point out Paul's habit of making use of a word a second time for the sake of emphasis.

17. Be honour and glory for ever and ever] εἰς τοὺς αἰώνας· τοὺς αἰώνας: *for ages of ages.* He here takes up the same word a third and fourth time for further emphasis.

20. Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme] ἵνα παιδισθῶσι μη βλασφημῶσι: *that they may be taught not to blaspheme.* The verb is in the passive voice. This mention of what he had done in respect of Alexander seems to allude to what is said in 2 Tim. iv. 14. The false teaching of Hymenæus is also mentioned in 2 Tim. ii. 17. In both cases it would seem that the words in 1 Timothy were written after those in 2 Timothy. This, among many other arguments, may be quoted to prove that the order of these two epistles ought to be changed. The Second Epistle to Timothy was written before the First.

CH. II. 4. Who will have all men to be saved] θέλει: *who willeth all men to be saved.*

15. She shall be saved in child bearing] διὰ τῆς τεκνογονίας: *by child bearing.* The preposition would bear either meaning, but the apostle seems to mean that her performance of a painful duty will save her.

CH. III. 6. Not a novice] μη νεοφύτος: *not newly converted.* In ecclesiastical language, a novice is one in his novitiate, or in a state of probation for his admission to monastic orders.

11. Even so must their wives be grave] γυναικας: *the women,* meaning those employed as deaconesses in the service of the church.

15. That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth] στῦλος καὶ ιδρασιμά της αληθείας: *as a pillar and support of truth.* This is applied to Timothy, not to the church, nor as Griesbach

would have it, to the mystery of godliness, in the next verse. See Galat. ii. 9, where the apostles are called pillars.

16. God was manifest in the flesh] ὁ; not Θεός, according to Griesbach; *who was made manifest in flesh.*

16. Seen of angels] αγγειλοῦ: *preachers*, meaning the apostles, who proclaimed him to the Gentiles. See this use of the word αγγελος in Rev. ii. 1; 1 Cor. xi. 10.

CH. IV. 8. For bodily exercise profiteth little] οὐ γαρ σωματικὴ ψυχαστία: *for bodily exercises*, or games of strength. The noun must in English be in the plural to represent the true meaning of the Greek word in the singular.

13. Give attendance to reading, to exhortation, to doctrine] τη διδασκαλίᾳ: *to teaching* rather than doctrine, though the Greek will bear either meaning. The apostle is speaking of three outward acts.

CH. V. 3. Honour widows that are widows indeed] χηρας τιμα, τας οντως χηρας: *support widows that are wholly widows.* So in the commandment, honour thy father and thy mother, meant support them in their old age. See note on Acts xxviii. 10, for a similar use of the word.

4. But if any widow have children, or nephews] τέκνα καὶ εγγόνα: *children or grandchildren*, literally, descendants. There was no law requiring nephews to maintain their aunts.

17. Let the elders that rule well be counted worthy of double honour] διπλοὺς τιμὴν: *of a double reward or pay.* See note on v. 3.

21. The elect angels] τῶν εκλεκτῶν αγγελῶν: *the chosen preachers*, meaning the apostles, as in iii. 16.

23. Drink no longer water] μηκέτι νεροπότει: *be no longer a water-drinker.* The compound Greek word is very exactly rendered by our compound word. Such a word seldom has the exact meaning of the two words taken separately.

CH. VI. 5. Supposing that gain is godliness] πορισμὸν εἶναι την εὐσεβίαν: *that godliness is gain.* The noun which is used adjectively is placed first of the two in Greek, but second in English. We have made the same remark on Rom. x. 9.

8. Having food and raiment] εχοντες δε διατροφας και σκηπασματα : *having therefore food and covering.* The latter word means houses as well as clothes.

12. Professed a good profession ; 13. Witnessed a good confession] την καλην ομολογιαν : *the good profession,* in both places. The article points out that this was not an unfrequent phrase with the apostle and Timothy.

20. Keep that which is committed to thy trust] την παραθηκην φυλαξον : *guard the intrusted charge.* These very marked words are repeated in 2 Tim. i. 12, and i. 14 ; and they should not be translated differently in the several places.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

CH. I. 8. Be not thou therefore ashamed of the testimony of our Lord] το μαρτυριον του κυριου ήμων : *of witnessing to our Lord.*

9. Before the world began] προ χρονων αιωνων : *before the time of the ages.*

CH. II. 2. Of me among many witnesses] παρ' εμου δια πολλων μαρτυρων : *from me through many witnesses.* That is, what had come to me through many witnesses. Thus the apostle does not count himself among the witnesses of our Saviour's acts.

2. The same commit thou to faithful men] ταυτα παραθου : *the same intrust thou.* This word reminds the reader of the phrase before used in i. 12 and 14.

4. No man that warreth] ουδεις στρατευομενος : *no man when he is a soldier,* that is during the time that he is employed in the army.

5. If a man strive for masteries] αθλη : *strive in the games,* as a wrestler, boxer, or runner.

5. Except he strive lawfully] εαν μη νομιμως αθληση : *unless he strive according to the rules.*

13. If we believe not, yet he abideth faithful] ει απιστουμεν, επιστος μενει : *if we are faithless, he remaineth faithful.*

We thus show the apostle's fondness for using a word a second time.

15. Rightly dividing the word of truth] ὠρθοτομουσίᾳ τοῦ λόγου τῆς αληθείας : *rightly explaining.*

26. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will] καὶ αὐτοῖς φυνσίν εκ τῆς τοῦ διαβόλου παγιδού, ἐξαγρυπνεού ὑπὸ αὐτοῦ, εἰς τὸ εκεῖνου θελημα : *that unto his will they may rescue themselves from the snare of the devil, having been taken captive by him.* The two pronouns, *αὐτοῦ*, *him*, namely, the devil, and *εκεῖνου*, *his*, namely, God's, may be thus distinguished by placing them at a distance. In the authorised version they both belong to the devil. These two pronouns must also be distinguished in iii. 9.

CH. III. 4. Highminded] τετυφωμένοις : *puffed up.* The former word is now always used in a good sense, but here a bad sense is required.

9. For their folly shall be manifest unto all *men*, as their's also was] ἡ γὰρ αὐτοῖς αὐτῶν εἰδήλος ισταὶ πασιν, ὡς καὶ ἡ εκεῖνων εγένετο : *for their folly will be clear to all, as was that of those men also.*

16. All scripture is given by inspiration of God, and is profitable] πᾶσα γραφὴ θεοπνευστος καὶ ὀφελιμος : *all writing inspired by God is also profitable.* The Greek has no verb, but the *καὶ* tells us where it is to be inserted. The *καὶ*, as before remarked, is not a simple conjunction, but marks where the second half of the sentence begins. See note on Matt. xv. 6.

CH. IV. 2. Exhort with all long-suffering and doctrine] διδαχῇ : *teaching.*

4. And shall be turned unto fables] τοὺς μυθούς : *the fables*, that is, the mythology of Paganism, from which they had been converted.

7. I have fought a good fight] τὸν αγῶνα τὸν καλὸν : *the good fight*, the battle in behalf of truth. See 1 Tim. i. 18, where we must make the same correction.

8. There is laid up for me a crown of righteousness] ὁ στριφαρος : *the crown.* The definite article in this and the

last note shows how common these expressions were among the disciples. The omission of it sadly weakens the apostle's earnest style.

13. The cloke that I left at Troas with Carpus, when thou comest, bring] το, φιλοτη̄ : *the bag*. This is a more probable meaning. We may remark in passing, that the apostle, when on his last journey to Jerusalem, left Troas on foot, and this may account for his leaving his bag of books and unused parchments behind, to lessen his bundle. See *Acts xx. 6-14.*

THE EPISTLE OF PAUL TO TITUS.

Ch. I. 2. Before the world began] προ χρονω̄ αεωνω̄ : *before the time of the ages*, or more literally, before the times which had no beginning.

5. And ordain elders in every city] καταστη̄ν : *appoint*. The Greek word had no technical force, and therefore our English ecclesiastical word is better avoided.

6. Having faithful children] τακια εχω̄ πιστα : *having children that are believers*. Here the authorised version is not sufficiently technical.

8. But a lover of hospitality] αλλα φιλοξενο̄ : *but hospitable*. The authorised words are open to misunderstanding.

Ch. II. 9. Not answering again] μη αργιλιγοντας : *not contradicting*.

11. For the grace of God that bringeth salvation hath appeared unto all men] επεφαη γαρ ή χαρις του Θεου ή σωτηριο̄ πασιν ανθρωπο̄ν : *for the grace of God which bringeth salvation to all men hath appeared*. The difference between the two translations is most important.

Ch. III. 8. These things I will that thou affirm constantly] περι τουτω̄ βουλομαι σε διαβεβαιουσθαι : *about these things I wish thee to affirm strongly*. The word 'constantly' now means without ceasing, in regard to time, rather than without failing in regard to strength.

8. These things are good and profitable unto men] *ταῦτα σοτὶ τα καλὰ*: *these are the things which are good and profitable unto men*; as opposed to the things mentioned in the following verse.

10. A man that is an heretick] *αἱρετικός αἱθριπτός*: *a man that maketh divisions*. The Greek word had not then obtained the ecclesiastical meaning that now belongs to the English word ‘heretical.’

THE EPISTLE OF PAUL TO PHILEMON.

CH. I. 2. Unto Philemon our dearly beloved—to our beloved Apphia] *τῷ αγαπητῷ—τῇ αγαπητῇ*. The terms of affection are the same to both.

5. Thy love and faith, which thou hast toward the Lord Jesus, and toward all saints] *πρὸς τὸν κυρίον Ἰησοῦν, καὶ ὡς παρταῖς τοὺς ἀγίους*: *toward the Lord Jesus and for all the saints*. The prepositions which mark the apostle’s feelings are not the same in the two cases. The saints here spoken of are the holy disciples then alive, not those in heaven whom the Roman Catholics call more particularly saints, and whom they might perhaps speak of in the same terms as they would of the Saviour.

6. That the communication of thy faith] *διπλαῖς ἡ κοινωνίᾳ τῆς πιστεώς σου*: *that the fellowship of thy faith*. The word *κοινωνία* means either giving or receiving. Here it seems to mean, ‘thy generosity’ towards the poor Christians.

7. Because the bowels of the saints are refreshed by thee] *αναπεπάντας*: *have been refreshed*.

12. Whom I have sent again] *ἀνεπέμψα*: *I have sent back*, not sent a second time, but sent back from his flight.

16. Not now as a servant] *ὡς δουλὸς*: *as a slave*. By this want of exactness, our translators keep out of sight that Onesimus was a runaway slave. In Colos. iii. 22, Paul writes, “Slaves, obey your masters;” but we may remark that when Peter gives the same advice (1 Peter ii. 18), he styles them servants.

21. I wrote unto thee] *τύπαλα σοι*: *I have written to thee.* The apostle is speaking of the present letter, not of a former letter, and thus we learn that this, the less exact translation of the word, is required. This is important as justifying the same translation in other places where the sense is less clear. See note on 1 Cor. v. 9.

THE EPISTLE TO THE HEBREWS.

CH. I. 2. By whom also he made the worlds] *τους αἰώνας*: *the ages.* Though it may be difficult to determine what the writer here means, yet nothing can justify the common version. *Αἰών* is usually a period of time; it also sometimes means an angelic being. In this latter sense the word was used by the Gnostics.

3. Who being the brightness of *his* glory, and the express image of his person] *ἀκαυγασμα της δόξης και χαρακτηρ της ὑποστασεως αυτον*: *a ray of his glory and an image of his substance.* In this latter figure of speech the Almighty is compared to a solid engraved stone, and the Saviour to the image impressed on the wax.

8. But unto the son *he saith*] *προς δὲ τον βιον*: *but of the son,* literally, towards the son. It is rightly translated in verse 7. See this use of *προς* in Heb. iv. 13, also in Luke xviii. 9.

8. For ever and ever] *εις τον αιώνα του αιώνος*: *for ages of ages.* It is of the first importance to retain this word in the translation here, as the best help to explain it in verse 2.

9. Therefore God, even thy God, hath anointed thee] *δια τοντο οχριστε σε, ο Θεος, ο Θεος σου*: *therefore, O God, thy God hath anointed thee.* ‘*Ο Θεος* is either the nominative or the vocative. It is used in the latter sense in verse 8, and hence is probably used so here.

CH. II. 2. Spoken by angels. 3. Spoken by the Lord] *δια*: *through,* in both cases, marking that they were instruments of the Almighty.

14. Took part of the same] μετεσχε των αυτων : *partook of the same.*

16. For verily he took not on *him* the nature of angels ; but he took on *him* the seed of Abraham] οὐ γαρ δηποι οὐγελων επιλαμβανεται, αλλα σκεπαστος Αβρααμ επιλαμβανεται : *for verily it taketh not hold of angels, but taketh hold of the seed of Abraham.* The verbs are in the present tense, and the nominative case to them is fear of death, in the former verse.

17. To make reconciliation for the sins of the people] εις το ιλασκεσθαι τας ἀμαρτιας του λαου : *to make propitiation for the sins of the people.*

CH. III. 16. For some, when they had heard, did provoke : howbeit, not all] τινες γαρ ακουσαντες παρεπικραναν ; αλλ ου παντες : *for who when they heard did provoke ? Yea, did not all ?* The two following verses prove that *τινες* here asks a question.

CH. IV. 2. For unto us was the gospel preached, as well as unto them] και γαρ εσμεν ευηγγελισμενοι καθαπερ κάκεινοι : *for we have received good tidings as also did they.* Here it is of importance to use the words ‘good tidings’ rather than ‘gospel,’ because the Israelites under Moses received from the messengers the good tidings of the fertility of the promised land, but not the gospel or good tidings of Christianity.

2. But the word preached did not profit them] ο λογος της ακοης : *the word which they heard.* See Romans x. 16, for the same mistranslation of the word *ακοη* in a very important sentence.

3. I have sworn in my wrath, if they shall enter into my rest] ει εισελευσονται : *they shall not enter.* So we must translate this elliptical expression. The same change should be made in verse 5.

3. Although the works were finished from the foundation of the world] καιτοι των εργων απο καταβολης κοσμου γενθεντων : *even from the works that were finished indeed at the foundation of the world.* Rest from these works is what the writer means. Our translators followed the Vulgate here, and in the two cases next mentioned.

5. If they shall enter into my rest] ει εισελευσονται εις την

καταπαυοντες μου : they shall not enter into my rest. This ellipsis may be compared with that in 2 Thess. ii. 8, and we may supply the same words to make the ‘if’ begin a strong assertion, and say, “There is no truth in God if they shall ‘enter into my rest.’” See note on that passage. This ellipsis is rightly translated in Heb. iii. 11, and Mark viii. 12.

8. For if Jesus had given them rest] *for if Joshua had given them rest.* Jesus is the Greek for the Hebrew name Joshua; and as the well-known leader of the Israelites, under whom they invaded Canaan, is here spoken of, it is as well to call him by his Hebrew name.

9. There remaineth therefore a rest to the people of God] *σαββατισμός : a sabbath rest.* Here the word used is different from that used in the verses before and after.

12. The dividing asunder of soul and spirit] *ψυχής τε καὶ πνεύματος : of life and breath.* This meaning is shown to be right by the words ‘joints and marrow,’ which immediately follow; but the translators followed the Vulgate.

13. Unto the eyes of him with whom we have to do] *προς οὓς, ὁ λόγος : of whom we have been speaking.* For this use of *προς* see i. 8.

CH. V. 7. Who in the days of his flesh] *and he in the days of his flesh ;* that is Jesus, not Melchisedec.

7. And was heard in that he feared] *αὐτῷ της εὐλαβείας : for his devotion.*

10. Called of God an high priest] *προσαγγέλευθεν, ὑπὸ τοῦ Θεοῦ : being proclaimed by God.* The word ‘Called’ is more often used by our translators for ‘Chosen,’ which is not the meaning of the Greek.

11. Of whom we have many things to say] *and of him ;* that is Jesus, not Melchisedec, as the words might be understood to mean. See note on verse 7.

11. Hard to be uttered] *δύστηματος : hard to be explained.*

12. For when for the time ye ought to be teachers] *καὶ γάρ οφειλότες, εἴτε διδασκαλοὶ δια τον χρόνον : for though by this time ye ought to be teachers ;* literally, “In consideration ‘of the time.’”

Ch. vi. 1. Leaving the principles] *the first principles*, or elementary rudiments.

1. Let us go on unto perfection] *επι την τέλιοτητα Φερμέθα : let us come to the perfection*, that is, let us come at once, not by slow degrees as the authorised words mean.

2. The doctrine of baptisms] *Βαπτισμῶν δίδαχν : the doctrine of washings*. *Βαπτισμοῖς* is correctly so translated in ix. 10. *Βαπτισματῶν* would be of *baptisms*.

7. Bringeth forth herbs meet for them by whom it is dressed] *εὐθεῖος εκεῖνοις δι' αὐτοὺς καὶ γεωργεῖται : useful to them for whom it is tilled*. Such is the force of the preposition with an accusative case; that is, useful to the owners of the land, not to the tillers.

10. For God is not unrighteous to forget your work] *αδίκος : unjust*. In this case the more exact virtue of justice seems spoken of, rather than the more general quality.

16. For men verily swear by the greater] *κατὰ τοῦ μείζονος : by him who is greater*, meaning God.

Ch. vii. 3. Without father, without mother, without descent] *αγεναλογητός : without genealogy*, or history of his descent. The writer seems to have held the opinion of those mentioned in John vii. 27, who thought that when the Christ came he would be one whose family was unknown.

5. They that are of the sons of Levi, who receive the office of the priesthood] *οἱ μὲν ἐκ τῶν οἰων Λεβΐ τῷ ιεράτην, λαμπταροῖς : those of the sons of Levi who receive the office of the priesthood*. It would thus seem that all the sons of Levi did not become priests.

9. Levi also, who receiveth tithes, paid tithes in Abraham] *διὰ Αβραὰμ : through Abraham*, because Abraham his father paid them.

13. Pertaineth to another tribe] *φυλῆς ἄλλης μητροχώριον : belonged to another tribe*. The verb is in the past tense.

27. For this he did once] *·φαταξ : once for all*. An act not necessary to be repeated. The same correction must be made in ix. 12.

28. The son, who is consecrated for evermore] *νιος εἰς τὸν αἰώνα τετίλεσμένον : a son made perfect to the end of the world*.

CH. VIII. 2. A minister of the sanctuary] των ἁγίων λειτουργοῖς : *a minister of the holies*, or inner sanctuary. This Greek word when used as here in the plural for emphasis, is in ix. 12, translated the holy place ; in ix. 8, the holiest of all ; in ix. 24, the holy places ; in ix. 25, the holy place ; in x. 19, the holiest. This variety in the rendering ought to be avoided. It is an abridgment of the phrase ἁγία ἁγίων, holy of holies, in ix. 3.

4. Seeing that there are priests that offer gifts according to the law] οὐτῶν τῶν ἱερέων τῶν προσφερόντων κατὰ τοὺς νομούς τα δῶρα : *since they are the priests that offer the gifts according to the law*.

5. Who serve unto the example and shadow of heavenly things] οἵτινες : *in that they*. This relative gives a reason, namely that they serve after only the shadow of heavenly things.

8. For finding fault with them, he saith] μεμφόμενος γάρ αὐτοῖς λεγει for when finding fault it saith to them, that is, finding fault with the old covenant, and bringing in a new.

CH. IX. 1. And a worldly sanctuary] τὸ τε ἄγιον κοσμικὸν : and the holy furniture. Either of those adjectives may be taken as the substantive, but the next verse determines which is the adjective and which is the substantive, as it describes the furniture here spoken of.

2. Which is called the sanctuary] ἣτις λεγεται ἡ ἁγία : *which is called the holy*, or outer sanctuary, and must be distinguished from the inner sanctuary mentioned in the next verse. See note on viii. 2.

3. And after the second veil, the tabernacle which is called the holiest of all] μετὰ δὲ τοῦ δευτέρου καταπιτασμα σχηνὸν ἡ λεγομένη ἡ ἁγία ἡ ἁγίων : and behind the second veil a tabernacle called the holy of holies.

6. The priests went always into the first tabernacle] διαπάντος εἰσιασιν : *enter at all times*. The present tense is used as if the temple was yet standing ; whereas in verses 8 and 9 the first tabernacle, meaning the temple of Jerusalem, was no longer standing. Upon the whole it seems probable that this epistle was written after the destruction of Jerusalem, which took place in the year A.D. 70.

7. Which he offered for himself, and *for the errors of the people*] *καὶ τῶν τοῦ λαοῦ αγνοημάτων*: *and for the people's sins of ignorance.* It was for such sins only that priestly mediation was thought available.

15. For this cause he is the mediator of the New Testament] *διαθήκης καυσμός*: *of a new covenant.* The Greek word will bear either meaning. Hitherto, in this and the last chapter, it had meant a covenant, but in the following verses it will equally well bear the meaning of a testament. These verses seem to have given the name of the New Testament to the Christian scriptures, which writings ought to be called the New Covenant.

15. That by means of death, for the redemption of the transgressions] *διπώς θανάτου γενομένου εἰς απολύτρωσιν*: *that a death having taken place for the redemption*, namely, the death of Jesus.

16. For where a testament is, there must also of necessity be the death of the testator] *θανάτος αναγκή φερεσθαι τοῦ διαθεμάτου*: *a death must be brought forward of him that made it.* The technical word 'testator,' which belongs only to a testament, seems hardly right while the word *διαθήκη* is used in two senses within these few verses.

23. The patterns of things in the heavens] *τὰ μὲν ὑπόδιγματα τῶν εἰς τοὺς οὐρανούς*: *the copies of the things in heaven.* The earthly were the copies, the heavenly were the patterns.

24. Holy places; 25. The holy place] *ἅγια*: *holies*; *τὰ ἅγια*: *the holies*; both of them meaning the inner sanctuary.

26. But now once in the end of the world] *νῦν δὲ ἀπαλλαγὴ συντελεῖα τῶν αἰώνων*: *but now once for all at the completion of the ages.*

28. So Christ was once offered to bear the sins of many] *ἀντιτίκειν ἀμαρτίας*: *to take away the sins*, or carry them off.

28. Unto them that look for him shall he appear the second time without sin unto salvation]. The order of the words is here wrong; it should be, *will be seen a second time without sin by those who look to him for salvation.*

CH. x. 5. Wherefore when he cometh into the world] *εἰσερχόμενος*: *some one coming into the world.* This is one of

those cases in which we do wrong to insert the definite pronoun ; we must insert an indefinite pronoun. See, for other instances, Mark vi. 33, and John viii. 44. The writer means that the prophet on coming into the world speaketh in the name of the Almighty.

12. After he had offered one sacrifice for sins, for ever sat down at the right hand of God] *εις το δινεκεις : for the future.*

17. And their sins and iniquities will I remember no more] *κατ : then*, used to divide this the second half of the sentence from the former ; *then, their sins and iniquities will I remember no more.*

19. 20. Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us] *παρθησαν εις την εισοδον των αγιων εν τη αιματι Ιησου, ην ευεχαινισεν θμιαν οδον προσφατον κατ ζωσαν : having therefore by the blood of Jesus liberty of entrance into the holies which he consecrated for us as a new and living way.*

28. He that despised Moses' law died without mercy] *αθετησας τις νομον Μωϋσεως, χωρις οικτηριων . . . αποθησεις : he that hath broken the law of Moses dieth without mercy.* The writer does not here speak as if the Mosaic law had ceased to be in force. As it is doubtful whether the temple had been already destroyed when this epistle was written the change of tense is important.

34. For ye had compassion of me in my bonds] *τοις δεσμοις : on those who were in bonds*, not *τοις δεσμοις μου.* So Griesbach alters it with the best MSS.

CH. XI. 1. Now faith is the substance of things hoped for] *ελπιζομενων ιποστασις : a confidence of things hoped for.*

1. The evidence of things not seen] *πραγματων ελεγχος ου βλεπομενων : a conviction of things unseen.*

3. So that things which are seen were not made of things which do appear] *εις το μη εκ φαινομενων τα βλεπομενα γεγονενα : so that the things which are seen arose not out of things visible.* The writer seems to deny the eternity of a chaotic matter out of which the visible world was formed. That had been the old opinion.

9. He sojourned in the land of promise] παρωκησεν εις την γην της επαγγελματος : *he journeyed into the land of the promise.* The preposition with the accusative case marks motion.

12. And him as good as dead] καὶ ταῦτα νεγεκρωμένου : *and for this as good as dead,* that is, for having children.

13. Not having received the promises] *not having received the promised blessings.* This must be understood to be the meaning, as they had received the promises. In verse 39 the promises are spoken of in the same way, but there it is without ambiguity.

13. But having seen them afar off, and were persuaded of them, and embraced them] ασπασαμένοι : *saluted them,* or kissed hands to them at a distance, when they could not yet embrace them.

14. Declare plainly that they seek a country] πατρίδα : *their own country.*

16. But now they desire a better country] νῦν δὲ χρειττονος ορεγονται : *whereas they are reaching after a better.*

19. From whence also he received him in a figure] εἰ παραβολη : *to speak in a figure.*

25. Than to enjoy the pleasures of sin for a season] ἀμαρτιας απολαυσιν : *the advantages of sin,* the advantages of being thought an Egyptian.

26. Esteeming the reproach of Christ] τον Χριστον : *of the Christ.* Moses preferred the reproach of being appointed to the office of the Christ, or the anointed of God, to the treasures of Egypt. So in 1 Cor. x. 1-4, the title of the Christ is perhaps given to Moses.

28. Through faith he kept the Passover] πεποιηκε το πασχα : *he made the Passover,* or appointed it.

28. Lest he that destroyed the first born should touch them] θειην αυτων : *should touch theirs,* that is, their children, or the first-born of the Israelites.

35. Not accepting deliverance] την απολυτρωσιν : *the deliverance.* The writer is recounting the well-known particulars of the persecutions and the deliverance described in 2 Maccabees vi. 30, and therefore naturally uses the definite article.

CH. XII. 2. Jesus the author and finisher of our faith] τον
της πιστεως αρχηγον και τελειωτην Ιησουν : *Jesus the beginner
and finisher of the faith.*

10. For they verily for a few days chastened us] προς
ολιγας ημερας : *for the sake of a few days,* the short time
that we have to live; not during a few days. See the use
of προς in note on i. 8.

13. Lest that which is lame be turned out of the way]
ινα μη το χωλον εκτραπη : *that even lameness be not turned
aside.* The order of the words puts an emphasis on ‘Lame-
ness,’ which we mark in English by saying ‘Even lame-
ness.’

16. Esau, who for one morsel of meat sold his birthright]
αυτη βρωσιν μιας : *for one meal.*

22. And to an innumerable company of angels] και μυριασιν
αγγελων : *and to tens of thousands of angels.*

25. Him that spake on earth . . . him that speaketh
from heaven] χρηματιζοντα : *when warning.* In each case
the Almighty is spoken of. So we must not change the
tense, but translate it : *him when warning upon earth . . .
him when warning from heaven.*

28. Let us have grace] εχωμεν χαριν : *let us have thank-
fulness.* See this use of the word χαρις in Luke xvii. 9 ;
Rom. vi. 17 ; 1 Cor. x. 30 ; and 1 Tim. i. 12. These words
are sometimes translated ‘let us give thanks.’

CH. XIII. 4. Marriage is honourable in all] *let marriage
be honourable among all.* There is no verb in the sentence;
but as the verses before and after are in the form of com-
mands this should be so translated also.

14. We seek one to come] την μελλουσαν : *the one to come,*
namely, the heavenly Jerusalem, spoken of in the book of
Revelation. It would seem indeed that the writer of the
Epistle to the Hebrews had read the book of Revelation.
He particularly refers to it in xii. 22-24, and this, among
other circumstances, fixes the late date for this epistle,
namely, that it was written after the destruction of Jeru-
usalem by Titus.

20. That brought again from the dead our Lord Jesus,
that great shepherd of the sheep, through the blood of the

everlasting covenant]. The word ‘great’ is out of its place. It should be, *great through the blood of the everlasting covenant.*

24. They of Italy salute you] *οἱ αὐτῷ τῆς Ἰταλίας: they from Italy.* The meaning of these words is by no means certain; but these friends were probably Italians not then in Italy.

THE EPISTLE OF JAMES.

CH. I. 1. To the twelve tribes which are scattered abroad] *ταῖς διαδεκαὶ φυλαῖς ταῖς εἰ τῇ διασπορᾷ: to the twelve tribes in the dispersion.* It is of the first importance to keep such a technical phrase as this. All Jews not in Palestine were said to be ‘in the dispersion.’ If we compare this passage with 1 Peter i. 1, we shall thereby throw light on the latter.

17. From the Father of lights] *αὐτῷ τοῦ πατρὸς τῷ φωτῷ: from the Father of the lights,* the maker of the sun, moon, and stars.

23. Beholding his natural face in a glass] *εἰς εσοπτρῷ: in a mirror.* Mirrors at this time were made of polished metal, not of glass.

27. Before God and the Father] *παρὰ τῷ Θεῷ καὶ πατρὶ: before our God and Father.* The one article belongs to both substantives; and often when relationship is mentioned, the Greek definite article is to be translated by an English pronoun.

CH. II. 2. For if there come unto your assembly] *εἰς τὴν συναγωγὴν ὑμῶν: into your synagogue.* This epistle was written to Jews; and their only religious meeting, out of Jerusalem, was in the synagogue.

9. Ye commit sin, and are convinced of the law as transgressors] *εἰςγχόμενοι ὑπὸ τοῦ νόμου: convicted under the law.*

19. The devils also believe, and tremble] *ταῦ δαιμονία: the demons;* as in the gospels.

26. As the body without the spirit is dead] χωρὶς πνεύματος: *without breath.* See note on Heb. iv. 12.

CH. III. 1. Be not many masters] διδάσκαλοι: *teachers.* This correction must also be made throughout the gospels.

7. Every kind of beasts, and of birds, and of serpents,] ἔρπετων τε: *and of creeping things,* meaning many other animals besides serpents.

12. So can no fountain both yield salt water and fresh] οὐτῶς οὐτε ἀλυκού γλυκού ποιησαι ὑδωρ: *so a salt spring cannot yield sweet water.* So it stands in the best manuscripts.

15. But is earthly, sensual, devilish] επιγείος, ψυχικη, δαιμονιώδης: *earthly, animal, demoniacal.* See the word ψυχικος in note on 1 Cor. xv. 44.

18. Them that make peace] τοις ποιουσιν εἰρήνην: *them that practise peace, or keep at peace.* ‘To make peace’ now describes not a continuing action, as is here meant, but the act of change from war to peace.

CH. IV. 12. There is one lawgiver] αἱς εστιν, ὁ νομοθετης καὶ κριτης: *there is one, the lawgiver and judge.* The omission of the definite article robs such a sentence of much of its emphasis. The word κριτης has been added by Griesbach on the authority of the best MSS.

15. If the Lord will, we shall live, and do this, or that] εαν ὁ κυριος θελησῃ και ζησωμεν, και ποιησωμεν τουτο η εκεινο: *if the Lord will and we shall live, then we will do this or that.* Here is another instance of και being used for ‘then,’ to divide the two halves of a sentence. Had the last two verbs been in the indicative mood, as they are in some MSS., we must have given this peculiar force to the first και, and not to the second; and following the authorised version, must have written: *then we shall live and do this or that.*

CH. V. 2. Your garments are moth-eaten] σπονδρωτα γέγονεν: *are become moth-eaten.* This verb γέγονεν usually has such a force. See John i. 3, where it is translated “was made.”

6. Ye have killed the just] τοι δικαιον: *the righteous one,* meaning the Saviour, who is so called in Acts vii. 52, and xxii. 14.

17. It rained not on the earth by the space of three years and six months] επι της γης : *on the land*. This word is often used for a very limited space of country.

20. Shall hide a multitude of sins] καλυψει : *cover a multitude of sins*. As this quotation from Prov. x. 12 is again used in 1 Peter iv. 8, the English words ought to be the same in both places.

THE FIRST EPISTLE OF PETER.

CH. I. 1. To the strangers scattered] παρεπιδημοις διασπορας : *to the pilgrims of the dispersion*, as the Jews out of Palestine called themselves. By thus correcting the translation we make it clear that this epistle was written to Jewish converts, and not to Pagan converts.

11. The sufferings of Christ] τα εις Χριστον παθηματα : *the sufferings for Christ*. Our translators followed the Vulgate.

12. Which are now reported unto you] οι νυν ανηγγελη ιμιν : *which were now reported unto you*.

17. Pass the time of your sojourning *here* in fear] τον της παροικιας ιμων χρονον : *the time of your pilgrimage*, of your temporary dwelling upon earth, at a distance from your everlasting home. The word 'Here' is not in the Greek, and is not needed.

22. Unto unfeigned love of the brethren] εις φιλαδελφιαν ανυποκριτον : *unto unfeigned brotherly love*.

23. By the word of God, which liveth and abideth for ever] δια λογου ζωντος Θεου και μενοντος : *by the word of the living and enduring God*.

CH. II. 4. Chosen of God *and* precious ; 6. Elect, precious ; 7. Unto you, therefore, which believe, *he is* precious] παρα δε Θεω εκλεκτον, ειντιμον εκλεκτον, ειντιμον ιμιν ουν η τιμη τοις πιστευοντιν : *by God chosen, valuable ; chosen, valuable ; unto you then who believe is the value*. We may thus repeat the word without changing the substantive into an adjective.

9. A peculiar people] λαος εις περιποιησιν : *a people for a purpose.*

24. Who his own self bare our sins in his own body on the tree] επι το ξυλον : *to the tree.* Such is the more usual force of this preposition with an accusative case. But our translators followed the Vulgate.

25. The shepherd and bishop of your souls] επισκοπον : *overseer.* Our translators were led by the Vulgate, and kept the ecclesiastical word.

CH. III. 1. That, if any obey not the word, they also may without the word be won by the conversation of the wives] τη λογω, δια της τω γυναικων αναστροφης, ανει λογου : *without a word be won by the behaviour of their wives.* As the persuasion was to be by silent behaviour, the word ‘Conversation’ is become very unsuitable. The old word ‘Conversation’ meant the same as our word ‘behaviour.’

7. Giving honour unto the wife as unto the weaker vessel] με ασθενεστερω σκιει τη γυναικειω απομεμοντες τημην : *with the womanly as the weaker vessel, dividing the honour.* By honour is meant the comforts of life. See note on 1 Tim. v. 3.

14. But and if ye suffer] αλλ' ει και πασχοντε : *but if ye even suffer.*

14. Be not afraid of their terror] τον δε φοβον αυτων μη φοβηθητε : *fear not with their fear.*

CH. IV. 10. As good stewards of the manifold grace of God] χαριτος Θεου : *kindness of God,* meaning the worldly comforts, which we ought to share with others.

THE SECOND EPISTLE OF PETER.

CH. I. 8. Unfruitful in the knowledge of our Lord] εις την επιγνωσιν : *towards the knowledge, or towards obtaining the knowledge.*

19. We have also a more sure word of prophecy] και εχομεν βεβαιοτερου τον προφητικον λογον : *and so we have more*

sure the word of prophecy, or, we have the word of prophecy the more confirmed. We must give to *καὶ*, as we have often done before, an emphatic form, ‘Hence,’ or ‘And so.’

Ch. II. 3. Whose judgment now of a long time lingereth not] *οἱς τοι κρίμα εκπαλαι οὐκ αργεῖ*: *against whom the former judgment lingereth not.*

5. But saved Noah the eighth person] *αλλ' οὐδον Νωε: with seven others.* This is, perhaps, a change required to make the Greek idiom clear to the English reader.

Ch. III. 2. The words which were spoken before] *ταῦ προεργμένων ἥματων: the words spoken beforehand, or prophetically.*

2. And of the commandment of us the apostles] *καὶ της των ἀποστολῶν ἡμῶν: the commandment of our apostles.* The genitive case of the personal pronoun is used for the possessive pronoun. Some MSS. use *ὑμῶν*, showing that the copyist so understood it. The same use of *ἡμῶν* occurs in the Lord’s prayer and elsewhere.

5. And the earth standing out of the water and in the water] *καὶ γῆ εἰς ὑδάτος καὶ δι’ ὑδάτος συνιστώσα: and the earth formed out of water and by means of water.* The writer’s opinion of the creation is in part coloured by the Egyptian philosophy which attributed to the Nile the origin of all things.

12. Looking for and hasting unto the coming of the day of God] *σπεύδοντας την παρουσίαν: hastening the coming,* perhaps by prayer and earnest wish; not hastening unto it.

16. In which (namely, epistles) are some things hard to be understood] *οἱς οἱς: among which things.* King James’s translators probably read *αἱς*, which would mean the epistles, and they thus laid some blame upon Paul’s writings.

18. To him be glory both now and for ever] *καὶ εἰς ἡμέραν αιώνος: and until the day of the end of the world.* This mis-translation conceals the opinion of the writer in a most important particular, one on which much of the argument of the epistle is founded. He was writing to relieve the doubts of some of the Christians who were disappointed that that important day had not already arrived.

THE FIRST EPISTLE OF JOHN.

CH. I. 1. And our hands have handled, of the word of life] *περὶ τοῦ λόγου της ζωῆς* : *about the word of life.*

5. This then is the message which we have heard of him] *απὸ αὐτοῦ* : *from him,* not concerning him.

CH. II. 9. Is in darkness even until now] *εἰ τῇ σκοτίᾳ εστιν ἡώς αρτι* : *is even yet in darkness.*

16. The pride of life] *ἡ αλαζονεῖα τοῦ βίου* : *the pomp of living.* The Greek does not speak of self-confidence in health and strength, but of a too costly manner of living. In the Vulgate we read *superbia vite*, which misled our translators. In this, as in numerous other cases, it seems more probable that the mistakes in the Vulgate, or rather in the older version which was the basis of the Vulgate, arose from the writer being a Greek who did not well understand Latin, rather than from his being a Roman who did not well understand Greek.

20. But ye have an unction from the Holy One] *χρισμα* : *an anointing.* Our translators have here taken the ecclesiastical word out of the Latin Vulgate.

CH. III. 8. For the devil sinneth from the beginning] *ὅτι απὸ αρχῆς ὁ διάβολος ἀμαρταῖει* : *for the devil hath been sinning from the beginning.* So in translating from the French, *Je suis* often means ‘I have been.’ The position of the word *ἀρχῆς* here gives it an emphasis which it has not in verse 11. The one means the beginning of the world ; the other the beginning of Christianity. See note on John i. 2.

16. Hereby perceive we the love of God, because he laid down his life for us]. Here certainly our translators have taken a most unwarrantable liberty in inserting the words ‘of God,’ and thereby making it appear as if God laid down his life for us. The Greek article may be translated by the English pronoun ; and it becomes, *herein have we known his love, because he laid down his life for us.*

CH. IV. 2. Every spirit that confesseth that Jesus Christ

is come in the flesh] ὁ ὄμολογες Ἰησοῦν Χριστὸν εἰ σάρκε ελπιδοτα: that confesseth that Jesus is the Christ come in the flesh. Nearly the same proposition is stated in ii. 22, and v. 1. Nobody denied that Jesus had come in the flesh; but many denied that Jesus was the Christ. If he were the Christ, of course he was the Christ come in the flesh. The same correction must be made in 2 John 7.

17. Herein is our love made perfect] ἡ αγαπὴ μεθ' ἡμῶν: herein is love made perfect with us, namely, God's love.

19. We love him, because he first loved us] ἡμεῖς αγαπῶμεν αὐτὸν: let us love him.

CH. V. 6. 7. 8. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth. For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth), the spirit, and the water, and the blood; and these three agree in one.] The celebrated words inclosed between the brackets are omitted by Griesbach, because not found in any one of the numerous MSS. which were earlier than the invention of printing. Moreover it will be seen that the inserted words spoil the sense of the apostle's argument.

21. Keep yourselves from idols] απὸ τῶν εἰδωλῶν: from the idols, the Pagan images with which they were surrounded; as we have corrected 'fables' into 'the fables,' in 2 Tim. iv. 4.

THE SECOND EPISTLE OF JOHN.

4. I rejoiced greatly that I found of thy children walking in truth]. This can hardly be understood unless we write: some of thy children walking in truth. The apostle evidently means this as blame; and the cause of his blame is explained in the Third Epistle, in 9, 10, where he speaks of Diotrephes.

10. Receive him not into your house, neither bid him God

speed] καὶ χαιρεῖς αὐτῷ μη λεγετε: neither bid him hail, or welcome. These are words of salutation on meeting, not on parting.

THE THIRD EPISTLE OF JOHN.

2. I wish above all things that thou mayest prosper] πεπιστεύω: *in all things*, that is, I wish that thou mayest prosper in all things.

9. I wrote unto the church] εγράψα: *I have written*. See 1 Cor. v. 9, where this verb in the aorist ought to be so translated. The apostle is speaking of the former epistle (our 2 John). The two epistles were evidently written and sent at the same time, that to the church and this to his friend, a faithful member of that church.

10. If I come, I will remember his deeds] ἵκομιτος: *I will make him remember*, a term of yet greater severity.

12. Demetrius hath good report of all men, and of the truth itself] Δημητρίῳ μεμαρτυρηται: *unto Demetrius testimony is borne by all, and by the truth itself*.

12. Ye know that our record is true] αληθης εστι: *is to be trusted*. For 'True' the writer uses the word αληθινος. See 1 John v. 20. These expressions, αληθη λεγει, and αληθης εστιν, are used in John's gospel, in xix. 35, and in xxi. 24; and they form part of the evidence that the three epistles and the gospel were the work of one writer. The Revelation is clearly the work of a second writer.

THE EPISTLE OF JUDAS.

1. Jude, the servant of Jesus Christ and brother of James] Ιουδας: *Judas*. As this name is so written in the gospels, both for Judas Iscariot and Judas the brother of James, it is important that it should be so written here, to show that the latter of those two persons is meant.

4. Denying the only Lord God] τον μονον δισποτην: *the*

only sovereign. The same correction should be made in Rev. vi. 10.

11. Woe unto them] οὐαὶ αὐτοῖς: *alas for them*, in pity, not in anger.

THE REVELATION.

CH. I. 5. The first begotten of the dead] ὁ πρωτότοκος των νεκρῶν: *the first-born of the dead*, meaning the first who had been raised again to life.

8. Which is, and which was, and which is to come] ὁ νῦν καὶ ὁ ήτος ὁ ερχόμενος: *he that is, and that was, and that is to come.*

11. I am Alpha and Omega, the first and the last]. These words are omitted by Griesbach as not in the best MSS. The omission of them is of importance, because they were spoken by the Almighty in verse 8, and are here put into the mouth of Christ.

17. 18. I am the first and the last; *I am he that liveth, and was dead; and, behold, I am alive for evermore*]. This division of the sentence spoils the quotation which is from Isaiah xli. 4; *I am the first, and the last, and the living one.*

20. The seven stars are the angels of the seven churches] ἀγγέλοις: *preachers*. See note on 1 Tim. iii. 16, where this word should be so translated.

CH. II. 13. My faithful martyr, who was slain among you] ὁ μαρτυς μου ὁ πιστός: *my faithful witness*. The word *μαρτυς* had not then gained its technical meaning, and may therefore be translated without leading to any misunderstanding.

CH. III. 10. I also will keep thee from the hour of temptation, which shall come upon all the world] τὸν πειρασμὸν: *of trial*, of affliction and persecution.

CH. IV. 4. And round about the throne were four and twenty seats] *twenty-four thrones*. The word is the same in both places.

6. Four beasts full of eyes] τεσσάρα ζῷα: *four living*

creatures. It is necessary to distinguish these from the Beast, θηριον, of chap. xiii.

CH. V. 1. A book written within and on the backside, sealed with seven seals]. It would seem from verse 3 that nothing was written on the back or outside of the book; and hence we may alter the stops, thus: *a book written within, and on the back sealed with seven seals.*

CH. VI. 6. A measure of wheat for a penny, and three measures of barley for a penny] χονιξ σιτου δηναριου, και τρις χονικες χριθης δηναριου: *a Chænix, or two pints of wheat, for a Denarius, or eightpence, and three Chœnixes of barley for a Denarius.* This seems to be meant as a prophecy of a great famine, when prices would be very high.

6. And see thou hurt not the oil and the wine] και το ελαιον και τον οινον μη αδικησης: *and cheat not as to the oil and the wine.* Our translators seem hardly to have been aware of this use of the Greek accusative.

10. How long, O Lord] ι δεσποτης: *O sovereign.* The same correction has been made in Jude 4.

16. And said to the mountains] και λεγουσι: *and they say.* These and the following words are quoted from Hosea x. 8.

CH. VII. 9. And palms in their hands] φοινικες: *palm branches.*

15. He that sitteth on the throne shall dwell among them] σκηνωσει επ' αυτους: *will spread his tent over them;* not as the authorised version has it, spread his tent among them. Compare xxi. 3, where the preposition used is μετα, *with, among,* instead of this preposition επι, *over or upon.*

16. Neither shall the sun light on them, nor any heat] πεση επ' αυτους: *strike on them.* Our translators, perhaps, understood it correctly, and meant to alight, not to enlighten; but the word is now of doubtful meaning. This is a quotation from Isaiah xlix. 10.

CH. IX. 15. Which were prepared for an hour] την ωραν: *the hour, that particular time.*

CH. X. 6. That there should be time no longer] οτις χρονος

εὐκετής εσταί: *the time shall not yet be.* The great expected events will not yet come to pass.

7. The mystery of God should be finished] *καὶ επελεσθη :* *then will be finished.* In order to use this as the second half of the sentence, the translators omitted the word *καὶ*, not seeing that by translating it “Then” they would mark the opposition between the first and second half of the sentence with yet greater emphasis. The writer here marks the epoch when these great expected events will come to pass. It is true that the Greek verb is here quoted in the past tense, as it is in the best MSS., but the grammatical construction of the sentences in this book is so irregular that we must take some liberties with it.

CH. XI. 1. Measure the temple of God, and the altar, and them that worship therein] *μετρησον τοῦ ναού του Θεού, καὶ τοὺς θυσιαστηρίου, καὶ τοὺς προσκυνοῦντας εἰς αὐτῷ:* *measure the temple of God, and the court of the altar, and [the courts of] those who worship therein.* *Θυσιαστηρίου* means either the altar or the court in which it stood. And as the worshippers are to be measured with a rod, it is clear that by an inaccurate mode of speaking, so common in this book of Revelation, the courts of the worshippers are here meant. *Ναός* is here used not only for the sanctuary or house of the Lord, but we see that, like *ἱερόν*, the usual word for temple, it included the courts above mentioned; because the court of the Gentiles is described as the only one outside of the *ναός*. See Matt. xxvii. 5, where *ναός* means every part of the temple except the court of the Gentiles, because Judas casts down the money *εν τῷ ναῷ*, meaning, in the court of the altar where the money chest stood. He could not have cast it into the house of the Lord.

17. Because thou hast taken to thee thy great power, and hast reigned] *καὶ εβασιλευσας :* *and hast begun to reign,* or *hast begun thy kingdom which we have been praying for.*

CH. XII. 5. A man child, who was to rule all nations] *ὅς μελλει ποιμανεῖν :* *who is to rule.* It is part of an inexact quotation from Psalm ii. 9.

7. And there was war in heaven] *καὶ ἐγένετο πόλεμος εν τῷ ουρανῷ :* *and there arose a war in heaven.*

14. Where she is nourished for a time, and times, and half a time] ὅτου τριφεταὶ εκεῖ καιροί καὶ καιρούς, καὶ ἡμισυν καιροῦ : where she is being nourished for a season, and seasons, and half a season. The writer is speaking of an event then taking place. A 'season' may mean a year, a 'time' is too indefinite. In xiii. 5, these three seasons and a half seem explained as forty-two months.

CH. xiii. 12. And he exerciseth all the power of the first beast before him] ποιεῖ : he is exercising, at this present time. The second beast seems to be the lieutenant of the first beast, and was meant probably for Titus, the lieutenant of his father Vespasian.

17. That no man might buy or sell, save he that had the mark] οὐκα μη τις δυνηται αγορασαι η πωλησαι, εἰ μη ἡ εχει το χαραγμα : that no man may buy or sell save he that hath the mark. The prohibition was still in force when this book was written.

18. His number is six hundred three score and six] ὁ αριθμός αὐτοῦ χει : his number is six hundred and sixty-six, or Ch. X. F. In translating this enigmatical number into a man's name, it can hardly be right to overlook the letters here before us. In the Christian Sybilline verses the numbers of the Roman emperors are the initial letters of their names ; and such is probably the use of these letters. Some MSS., though not the best, read Ch. I. F. ; and these will better suit with the name of Vespasian. The writer had of necessity to pick his three letters, one out of each third of the alphabet, in order to use them for units, tens, and hundreds. So it is not improbable that in writing this Roman Emperor's name in Greek letters, he may have been contented to spell it Flavius, Ispatianus, Chæsar.

CH. xiv. 4. For they are virgins] παρθένοι γαρ εἰσιν : for they have never been married. The Greek word is in the masculine, and our English word 'Virgins' can hardly be applied to men.

10. Which is poured out without mixture into the cup of his indignation] ακρατου εν τῷ ποτηρίῳ : unmixed in the cup.

CH. xv. 2. Stand on the sea of glass] επι την θαλασσαν : at or by the sea.

CH. XVIII. 6. In the cup which she hath filled, fill to her double] εν τω ποτηριῳ ω̄ εκερασε, κερασατε αυτη διπλουν : *in the cup in which she poured, pour to her the double.*

13. And beasts, and sheep] κτηνη και προβατα : *cattle and sheep.* The word ‘beasts’ has thus been used by the translators of the book of Revelation for θηρια, *wild beasts*, for ζωα, *living creatures*, and for κτηνη, *cattle*. The three Greek words ought each to be represented by its own English word.

CH. XIX. 8. For the fine linen is the righteousness of saints] τα δικαιωματα εστι των ἀγιων : *is what is appointed for the saints.* Δικαιωμα, like our word ‘Appointment,’ means either the ordinance or the things ordered. See note on Rom. ii. 26.

CH. XXI. 5. Write : for these words are true and faithful] οτι ούτοι οι λογοι : *that these words are faithful and true.* He is directed to close his Revelation with that important assertion.

11. Her light was like unto a stone most precious] ὁ φωστηρ : *its luminary.* The English word ‘light’ has thus been used for φωστηρ, *a luminary*, for φως, *light*, and in verse 23, for λυχνος, *a lamp*.

CH. XXII. 2. In the midst of the street of it, and on either side of the river, was there the tree of life] εν μεσῳ της πλατειας αυτης, και του ποταμου εντευθεν και εντευθεν, ξυλον ζωης : *in the midst of its open square, and on this side and that side of the river, was a tree of life.* A tree stood on each side of the river, in the open square in the middle of the city. So in xxi. 21, we must translate πλατεια *open square*.

2. And yielded her fruit every month] κατα μηνα ἔκαστον αποδιδουν τον καρπον αυτου : *yielding for each month its own fruit.*

END OF THE NOTES.

A LIST of the chief ALTERATIONS which must be made in an ENGLISH NEW TESTAMENT translated from GRIESBACH'S CRITICAL TEXT, if we would make it represent one translated from either LACHMANN'S or TISCHENDORF'S text.

MATTHEW.

- i. 25, *L. and T. omit* firstborn.
- ii. 17, *for* by Jeremiah, *L. and T. read* through Jeremiah.
- iii. 3, *fye* by Isaiah, *L. and T. through* Isaiah.
- v. 11, *L. and T. omit* falsely.
- 22, *L. and T. omit* without a cause.
- vi. 4 and 6, *L. and T. omit* openly.
- viii. 23, *for* the boat, *L. and T. a boat.*
- 28, *for* Gergesenes, *L. Gerasenes,*
T. Gadarenes.
- ix. 8, *for* marvelled, *L. and T. feared.*
- xii. 4, *for* ate, *L. they ate.*
- xiii. 55, *for* Joses, *L. and T. Joseph.*
- xiv. 3, *T. omits* Philip.
- xv. 39, *for* Magdala, *L. and T. Magadan.*
- xviii. 11, *T. and L. omit* for the Son of Man is come to save that which is lost.
- xix. 16, *for* good teacher *L. and T. teacher.*
- 24, *for* of God, *L. and T. of heaven.*
- 29, *T. omits* or wife.
- xxiii. 13, *L. and T. omit* and alas for you, Scribes and Pharisees, ye hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye will receive a heavier judgment.
- xxvi. 59, *L. and T. omit* and elders.
- xxvii. 16, 17, *for* Barabbas, *T. Jesus Barabbas.*
- 24, *T. omits* righteous.
- 34, *for* vinegar, *L. and T. wine.*
- xxviii. 6, *for* the Lord, *T. he.*
- 9, *L. and T. omit* and as they were going to tell his disciples.

MARK.

- i. 8, *for* in water, in spirit, *T. with* water, with spirit.
- 40, *L. and T. omit* and kneeling to him.
- vii. 8, *T. omits* washing of platters and cups; and many other such like things do ye.
- 16, *T. omits* if any one hath ears to hear let him hear.
- 24, *T. omits* and Sidon.
- 35, *T. omits* straightway.

MARK.

- ix. 31, and x. 34, *fye* on the third day, *L. and T. after three days.*
- x. 7, *T. omits* and cleave to his wife.
- 47, *for* Nazarite, *L. and T. Nazarene.*
- xi. 1, *L. omits* Bethphage and.
- xii. 4, *L. and T. omit* stoned and.
- 30, *T. omits* and with all thy mind, and this is the first commandment.
- xiii. 18, *for* your flight, *L. and T. it.*
- 22, *T. omits* false Christs and.
- xiv. 24, *T. omits* new.
- 27, *T. omits* this night.
- 51, *for* the young men, *L. and T. they.*
- 69, *T. omits* again.
- 70, *L. and T. omit* and thy speech agreeth thereto.
- xv. 28, *T. omits* and the scripture was fulfilled, which saith, and he was numbered with lawbreakers.
- xvi. 19, *for* the Lord, *L. the Lord Jesus.*

LUKE.

- i. 28, *T. omits* blessed art thou among women.
- ii. 38, *for* the Lord, *T. and L. God.*
- 42, *T. omits* to Jerusalem.
- 43, *for* Joseph and his mother, *L. and T. his parents.*
- iii. 33, *for* the son of Aram, *T. the son of Admin, the son of Arni.*
- iv. 4, *T. omits* but by every word of God.
- 5, *T. omits* a high mountain.
- v. 38, *T. omits* and both are saved.
- 39, *T. omits* straightway.
- vi. 1, *T. omits* called second-first.
- 45, *T. omits* the second treasure of his heart.
- vii. 19, *for* Jesus, *T. the Lord.*
- 28, *L. omits* prophet.
- .., *T. omits* the Baptist.
- viii. 26 and 37, *for* Gadarenes, *L. and T. Gerasenes.*
- 48, *L. and T. omit* be of good cheer.
- ix. 54, *T. omits* even as Elijah did.
- 55, *L. and T. omit* and said; ye know not what spirit ye are of.

LUKE.

- x. 39, *for Jesus', L. and T. the Lord's.*
 41, *for Jesus, T. the Lord.*
 xvii. 2, *L. and T. omit upper.*
 xviii. 24, *T. omits that he was very sorrowful.*
 xix. 23, *T. omits therein, and them that bought.*
 xx. 23, *T. omits why tempt ye me?*
 28, *for die childless, L. be childless.*
 xxii. 4, *for high priests, L. high priests and Scribes.*
 6, *L. omits and he promised.*
 xxiii. 38, *T. omits in Greek, and Latin, and Hebrew letters.*
 xxiv. 3, *T. omits of the Lord Jesus.*
 36, *T. omits and he saith unto them; Peace be with you.*
 49, *L. omits and some honeycomb.*
 51, *T. omits and carried up into the heavens.*
 52, *T. omits worshipped him and these.*

JOHN.

- i. 27, *L. adds who was before me.*
 51, *L. and T. omit hereafter.*
 iv. 43, *L. and T. omit the Christ.*
 43, *T. omits and went.*
 v. 4, *T. omits waiting for the moving of the water. For an angel went down at certain seasons into the pool, and troubled the water; then the first that stopt in after the troubling of the water was made whole of whatever disease he had.*
 12, *T. omits thy bed.*
 13, *for he that was healed, T. the sick man.*
 16, *L. adds and sought to kill him.*
 vi. 11, *L. and T. omit his disciples, and the disciples to.*
 40, *for him that hath sent me, L. and T. my father.*
 51, *L. and T. omit which I will give.*
 vii. 46, *for like this man, L. and T. so.*
 50, *for by night, L. before, T. omits it.*
 viii. 16, *for to be trusted, L. and T. true.*
 x. 13, *T. omits the hireling fleeth.*
 xii. 4, *T. omits Judas the son of Simon.*
 xiv. 4, *T. omits ye know and.*
 xvii. 16, *T. omits because I go to the Father.*
 xix. 2, *T. and L. after cloak, add and came to him.*
 24, *L. omits which saith.*

ACTS.

- i. 15, *for disciples, L. and T. brethren.*
 ii. 47, *L. omits to the church.*
 iv. 25, *for who by the mouth of thy servant David said, L. who through the holy spirit, by the mouth of our father thy servant David said.*

ACTS.

- v. 34, *for the apostles, L. and T. the men.*
 vi. 3, *L. omits brethren.*
 9, *L. omits and Asia.*
 vii. 15, *T. omits into Egypt.*
 18, *for king, L. King over Egypt.*
 37, *T. and L. omit the Lord.*
 37, *L. and T. omit him shall ye hear.*
 viii. 18, *T. omits holy.*
 22, *for God, L. and T. the Lord.*
 ix. 19, *L. and T. omit in a vision.*
 28, *L. and T. omit Jesus.*
 x. 5, *for Simon, L. and T. one Simon.*
 19, *T. omits three.*
 33, *for God, L. the Lord.*
 48, *for the Lord, L. Jesus Christ.*
 xiii. 2, *L. omits and Saul.*
 44, *for God, L. and T. the Lord.*
 xv. 24, *L. and T. omit telling you to be circumcised and to keep the law.*
 40, *for God, L. and T. the Lord.*
 xvi. 10, *for Lord, L. God.*
 13, *for city, L. and T. gate.*
 13, *for was allowed to be, L. we thought there was.*
 16, *for prayer, L. and T. the house of prayer.*
 xvii. 26, *L. omits blood.*
 xviii. 17, *L. and T. omit the Greeks.*
 21, *L. and T. omit I must by all means keep the coming feast at Jerusalem.*
 25, *for the Lord, L. and T. Jesus.*
 26, *T. omits of God.*
 xx. 25, *L. and T. omit of God.*
 32, *L. and T. omit brethren.*
 xxI. 25, *L. and T. omit that they are to keep no such thing save only.*
 xxiii. 9, *for the scribes of the Pharisees' part, L. some of the Pharisees.*
 20, *for they were going, L. and T. thou wert going.*
 30, *L. and T. omit by the Jews, and Farewell.*
 xxiv. 8, *L. and T. omit and wished to judge him according to our law. But the chief captain Lycias came forth, and with great violence took him away out of our hands, commanding his accusers to come unto thee.*
 15, *L. and T. omit of the dead.*
 26, *L. and T. omit that he might loose him.*
 xxvii. 14, *for Euroclydon, L. Euraquilon.*
 41, *L. and T. omit of the waves.*
 xxviii. 16, *L. omits the centurion delivered Paul to the captain of the guard.*
 29, *L. and T. omit And when he had said these things, the Jews departed, and had much reasoning among themselves.*

ROMANS.

- i. 31, *L. and T. omit implacable.*

ROMANS.

- iii. 22, *L.* omits and on all.
 iv. 1, for our father, *L.* our forefather.
 v. 1, for we have peace, *L.* let us have peace.
 vi. 19, for it, *L.* and *T.* its lusts.
 viii. 26, *L.* and *T.* omit for us.
 28, for all things work, *L.* God maketh all things work.
 ix. 4, for the covenants, *L.* the covenant.
 28, *L.* omits in righteousness; for a short account.
 31, *L.* omits the second of righteousness.
 32, *L.* omits of the law.
 x. 15, *L.* omits preach the good tidings of peace and.
 17, for God, *L.* Christ.
 xi. 6, *T.* adds but if it is of works it is no longer grace; since work is no longer work.
 29, for goodness, *L.* and *T.* goodness of God.
 xii. 11, for opportunity, *L.* and *T.* Lord.
 xiv. 4, for God, *L.* and *T.* the Lord.
 6, *L.* omits and he that regardeth not the day, to the Lord he regardeth it not.
 10, for Christ, *L.* and *T.* God.
 21, *T.* omits or is made to sin or is weakened.
 xv. 32, for God, *L.* the Lord Jesus.
 32, *L.* omits and may be refreshed with you.
 xvi. 24, *L.* omits the grace of our Lord Jesus Christ be with you all; amen.
 27, for ages, *L.* ages of ages.

1 CORINTHIANS.

- i. 15, for I baptized into my own name, *L.* and *T.* ye were baptized into my name.
 iii. 3, *L.* and *T.* omit and divisions.
 iv. 6, *L.* and *T.* omit wise.
 v. 7, *L.* and *T.* omit for us.
 ix. 18, *L.* and *T.* omit of Christ.
 x. 9, for Christ, *L.* Lord.
 20, for the Gentiles, *L.* and *T.* they.
 xi. 29, *L.* and *T.* omit unworthily, and Lord's.
 xv. 47, *L.* and *T.* omit the Lord.
 52, for will be raised, *L.* will arise.
 55, for O hell! *L.* and *T.* O death!

2 CORINTHIANS.

- iii. 1, *L.* and *T.* omit the second of recommendation.
 vii. 13, for you, *L.* and *T.* us.
 14, for boasting, *L.* and *T.* boasting about you.

GALATIANS.

- i. 15, for God, *T.* Him.
 18,
 and }
 ii. 11, } for Peter, *L.* and *T.* Cephas.
 and
 14,

GALATIANS.

- ii. 20, for the Son of God, *L.* God and Christ.
 iii. 1, *L.* omits among you.
 17, *L.* and *T.* omit towards Christ.
 iv. 7, for of God through Christ, *L.* and T. through God.
 28, for we, *L.* and *T.* ye.

EPHESIANS.

- i. 15, *L.* omits love.
 iv. 32, for you, *L.* us.
 v. 2, for us, *T.* you.
 vi. 1, *L.* omits in the Lord.

PHILIPPIANS.

- i. 14, for the word, *L.* the word of God.

COLOSSIANS.

- iii. 13, for Christ, *L.* the Lord.

TITUS.

- i. 4, *L.* and *T.* omit the Lord.

HEBREWS.

- vii. 14, for priesthood, *L.* and *T.* priests.
 21, *T.* omits of the order of Melchisedec.
 ix. 11, *L.* omits to be.
 14, for your, *L.* and *T.* our.
 x. 30, *T.* omits saith the Lord.
 34, *T.* omits in heaven.
 xiii. 21, *T.* omits of ages.

JAMES.

- i. 3, for the trying of your faith, *T.* your trial.
 iii. 9, for our God, *L.* and *T.* our Lord.
 iv. 4, *L.* and *T.* omit adulterers and.

1 PETER.

- iii. 3, *L.* omits the hair.
 15, for God, *L.* and *T.* Christ.
 iv. 1, *L.* and *T.* omit for us.
 3, *L.* and *T.* omit of life.
 14, for glory, *L.* glory and power.
 14, *L.* and *T.* omit on their part he is evil spoken of, but on your part he is glorified.
 v. 2, *T.* omits overseeing.
 2, for willingly, *L.* willingly as regards God.
 10, *L.* omits settle.
 11, *T.* omits of ages.

2 PETER.

- i. 10, for endeavour to, *L.* endeavour that by means of your good works ye.
 ii. 11, *L.* and *T.* omit before the Lord.
 13, for deceits, *L.* lovefeasts.
 17, *L.* and *T.* omit to the end of the world.
 iii. 16, for in which things are some, *L.* in which are some things.

1 JOHN.

- ii. 7, *L.* and *T.* omit the second from the beginning.
 13, for the third write, *L.* and *T.* have written.

1 JOHN.

ii. 18, *for the antichrist, L. and T. an antichrist.*
 v. 10, *for believeth not God, L. and believeth not the Son.*

2 JOHN.

7, *for entered, T. gone out.*
 8, *for we lose not what we, L. and T. ye lose not what ye.*
 9, *L. and T. omit the second of the Christ.*

JUDE.

1, *for sanctified, L. and T. beloved.*
 5, *for the Lord, L. Jesus.*
 25, *for both now, L. and T. before all ages and now.*

REVELATION.

i. 6, *T. omits of ages.*
 13, *L. and T. omit seven.*
 ii. 5, *L. and T. omit quickly.*
 7, *for churches, L. seven churches.*
 iv. 11, *for O Lord, L. and T. O Lord our God.*
 v. 7, *for the book, L. and T. it.*
 10, *T. omits unto our God.*
 vi. 1, {
 5, *L. and T. omit and see.*
 7, }
 xiii. 7, *L. omits And it was given to him to make war against the saints, and to overcome them.*
 xiv. 10, *T. omits holy.*
 xxi. 24, *L. and T. omit and honour.*
 xxii. 14, *for do His commandments, L. wash their robes.*

WORKS BY THE SAME AUTHOR:

THE NEW TESTAMENT. Translated from Griesbach's Text. Third Edition. 12mo.

HISTORIC NOTES ON THE BOOKS OF THE OLD AND NEW TESTAMENTS. 12mo.

THE HISTORY OF EGYPT. Third Edition. 2 vols. 8vo.

EGYPTIAN INSCRIPTIONS. Two hundred and sixteen Plates, in folio.

RUDIMENTS OF A VOCABULARY OF EGYPTIAN HIEROGLYPHICS.

CHRONOLOGY AND GEOGRAPHY OF ANCIENT EGYPT.

180

Digitized by Google





